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Jan

Rev.J.W.VanWeelden
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Calvinist Contact

96th YEAR OF PUBLICATION, No. 1797 JUNE 19, 1981

U.S. bars Mennonite wheat shipment to Vietnam

AKRON, PA (EP) — The U.S. government has tentatively turned down an application by Mennonite Central Committee for an export license to ship 250 tons of wheat flour donated by Kansas farmers to food-short Vietnam. The government's unexpected response suggests a tougher approach by the Reagan administration toward Vietnam and its occupation of Kampuchea (Cambodia). "The negative response of the Department of Commerce to our request is a serious infringement on our prerogatives and understanding of Christian compassion to people in need," said Bert Lobe, MCC secretary for Asia. MCC is now appealing the preliminary decision.

A May 1 letter from Archie M. Andrews, director of the U.S. Department of Commerce's Exporters' Service Staff, listed the "negative considerations" which the government had raised about the January 6 application. Andrews noted the current U.S. policy "to maintain an embargo on all exports to Vietnam except for non-commercial shipments to meet emergency needs."

"Although an argument could be made that 250 tons of wheat flour would qualify under humanitarian grounds, the rejection of this application for license underlines the United States government's view that the Vietnamese government has within its power the ability to alleviate the severe hardship its policies have brought about."

The policy the U.S. government most objects to is Vietnam's continued occupation of neighbouring Kampuchea. Approximately 200,000 Vietnamese troops remain in Kampuchea nearly three years after they toppled the brutal government of Pol Pot.

Responded Lobe in a letter to Andrews: "Vietnam faces a serious food shortage and as a Christian people, we consider it our responsibility to respond as able; we have difficulty accepting the restrictions which are being placed on us, and even more so with the government telling us who should receive aid. As Christian people, we are called to demonstrate love to all people in need, regardless of race, creed or political persuasion."

Mark MacGuigan

Top Canadian official visits Calvin

The United States ought to spend the money needed to end the pollution that is causing "acid rain" in Canada, said Dr. Mark MacGuigan, Canada's Secretary of State for External Affairs, during his May 15 visit to Calvin College.

Speaking to a group of Canadian students in the Commons "Cave," MacGuigan claimed few Americans are aware of the problem, which could be eliminated by proper pollution control equipment. "All American industries have to do is filter their effluent properly. If they do that, they solve the problem almost entirely," he said. He answered questions on many other topics as well.

Secretary MacGuigan's visit to Calvin was sponsored by William Stob, Dean of Students, and the Canadian Concerns Committee, a group that plans events of particular interest to Canadian students.

Dean Stob and the Committee worked closely with a loyal Calvin alumnus who made MacGuigan's visit to campus possible: William Sytsma, the business manager of the Holland, Michigan Christian Schools. Mr. Sytsma, a Holland Tuliptime official, invited MacGuigan to be the marshal for the Tuliptime parade. When he discovered that MacGuigan would have some free time en route to Holland, he immediately contacted Calvin. The result was a stimulating and educational discussion between the students and the Secretary, even though his airplane was delayed by mechanical problems and he arrived on campus considerably behind schedule.

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Poverty

What is poverty and how does it relate to our mission responsibility? Who are the poor? What makes people poor? How can we best help? Rev. Johan Tangelder, who has spent some time in Southeast Asia and witnessed poverty there, deals with the issue in a series entitled, "Word, deed and missions" on page 2.

The mail

You can help speed up delivery of *Calvinist Contact* to your home. See page 2.

Government funding

Government funding of Christian education is still a hotly debated issue. Read the letters on page 3 and keep up on the various viewpoints as well as the groups involved.

Refugees

Canadian churches have done a great deal to help the boat people, and refugees in general. The church has historically helped displaced people by offering shelter, or, in some cases, asylum. Last month representatives from around the world met in New York City to discuss common views and problems related to the refugees. Rev. Arie Van Eek of the Chr. Ref. Church visited the Conference because of his involvement with the sponsoring of the boat people in the Chr. Ref. Church. His report is featured on page 5.

"Pussy-footing dictatorship in South Korea

SEOUL, South Korea (EP) — The present government of South Korea, under President Tschon Do Hwan who came to power in 1980, differs from the previous government only in that it is a "pussy-footing" dictatorship and thus attracts less attention, according to Rev. W.J. Blank, director of the Asia department of the Office for Foreign Relations of the Protestant Church in Germany.

In an interview following his recent trip to the Far East, Blank stated that he is currently building a large concentration camp in the centre of the country, where political opponents are to be accommodated with criminals for the purpose of re-education."

According to Blank, the main opposition to the government is among students. The churches, which are also very critical of the dictatorship, are greatly concerned at the prevailing trend towards radicalism among the young generation. The alternative demanded by the churches for South Korea is a democracy based on the Western model, but not, as some students favour, a Communist regime as in North Korea. The churches regard the imprisoned opposition politician Kim Dae Jung, whose aim was a moderate democratic regime, as an example.

In Blank's opinion, the Catholic and Protestant Churches in South Korea are probably the most rapidly growing churches in the world at present. Whereas a few years ago the proportion of Christians in the total population (about 37 million inhabitants) was just 14 percent, the figure has now risen to 18 percent, and Blank expects it to reach 25 percent by 1984, the one-hundredth anniversary of the Korean Protestant Church.

Blank stated that the Methodists, for example, aim to double their membership to reach the million mark by that date and to establish 5,000 churches.

VIEWPOINT

by Keith Knight

It's all a matter of volume

Nothing seems to be more frustrating than the Canada Post Office. Mail delivery is pathetically slow, postage rates keep climbing. Promises of an efficient Crown corporation running the post office seem hard to believe.

Readers of *C.C.* know the problems all too well. Delivery is generally pretty good in most points of Ontario. Those areas served by the large Gateway plant in Mississauga near Toronto are in trouble. The mail often gathers dust there for three or four weeks before it gets out into the fresh air and your mail box.

Postal delivery in Alberta and British Columbia is worse. It reportedly takes about five days for *C.C.* to reach Edmonton but then it takes a further two or three weeks to clear the post office there. It takes a full week to reach the Vancouver area. Once it gets there it spends an average of six to eight weeks going through the postal maze before it reaches our subscribers' homes.

You have been a faithful and diligent lot. Some people have cancelled because of the poor mail delivery. And who can blame them?

This editorial is written on June 8 for the June 19 issue. We estimate that about one tenth (1,000) of our subscribers will not see this issue until mid-August and that another one tenth may see it before they leave for their July vacation.

Tragic, this post office.

What causes such major delays in the postal system? I recently met with James Dickey, editor of the *Presbyterian Record* (circulation 88,000) and with Jim Taylor, editor of the *United Church Observer* (circulation 312,000). *Calvinist Contact* is around 10,000.

We discussed postal delivery. We found that *C.C.*'s problems are the worst of the three. The *Record* is a bit better and the *Observer* has the best service. It simply boils down to volume of work.

When the *Reader's Digest* comes into the post office, for example, the entire system stops dead and all efforts are concentrated on mailing out the two million copies of the *Digest*.

When the *United Church Observer* comes into the post office with its 312,000 copies, a large section of the post office stops dead to clear out those copies of the *Observer*. Everything else waits.

When the *Presbyterian Record* mails its 88,000 magazines, even though it is mailed the same day as the *Observer*, it usually falls a few days behind in delivery.

When *Calvinist Contact* enters the post office, a mail clerk tosses the 10,000 copies into a corner to be sorted when they have finished handling the *Reader's Digest*, *United Church Observer* and *Presbyterian Record*.

C.C. enters the local postal system as second class mail. When 1,000 copies reach Alberta or British Columbia, their status is reduced to third class mail which means that it waits and waits until the first and second class mail is cleared.

Volume seems to be the key to mail delivery. The bigger you are, the better service you get.

That seems to imply that *Calvinist Contact*'s solution towards better postal delivery is quite simple: gain improved status by increasing your circulation. If every subscriber gained a new subscriber then that would speed postal delivery by two weeks, I'm sure!

There are thousands of Reformed Christians who do not read *C.C.* There are probably hundreds of families who share the paper with family or friends. If you borrow your neighbour's copy, why not support *Calvinist Contact* yourself by taking out your own subscription to the paper.

C.C. is one of the very few Christian publications which has been totally self-supporting for 36 years. It receives no church support or collections. The paper has been able to pay its own way since it was formed in 1945.

Plans for expansion and for growth of the paper during the next few months require a strong base of support from the Reformed community. That support has been there since the Second World War and, with God's help, it will be there for another 35 years.

Problems like postal service frustrate us at *C.C.* as much as they frustrate you. We are doing what we can, both privately with postal authorities as well as collectively through our membership in the Canadian Church Press and the Canadian Ethnic Press Association, to improve mail delivery.

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Word, deed, missions — 4

What constitutes poverty?

What constitutes poverty? This is a difficult question to answer. Poverty cannot be measured solely in terms of the average annual wage. The condition of the poor in Canada is vastly superior to the poor in the Philippines. Yet the poor in the Philippines are better off than those in India. What the mass media define as poverty and the definition given by economists differ greatly. The mass media relentlessly accelerate universal aspirations for higher living standards. They create wants through undue stress on material needs to satisfy the soul of man.

My experience is that poverty cannot be measured by the annual wage standard. A farmer in a small village without hardly any cash income may have a higher standard of living than a man with a daily cash income in the slums of Manila. The poor are those who lack health facilities, potable water, development programs, and minimum education to combat their diseases, poverty, ignorance, and a very low standard of living.

Who are the dirt poor? In Africa, they are the people who are back to eating rats and mice. The U.N. Food and Agriculture Organization has this message for the starving millions in Black Africa — urging them to eat "bushmeat" — rats, mice, snails, worms, ants, monkeys and other wide fare — to help them ease growing food shortages. "There is no danger in eating rats or monkeys anywhere as long as they are healthy," says Mr. Congora y Lopez, chief of FAO's nutrition service. "Field rats, for instance, can be roasted, fried or boiled. Their protein value is like beef or poultry and they are low in fat content."

Some of Africa's famine causes are deserts that continuously move outwards, due to rapids and widespread deforestation, over-grazing and extension of cultivation of marginal lands. Wood remains the principal cooking and heating fuel for most of Africa. Indiscriminate wood cutting has resulted in the denuding of mountain slopes. The search for wood is growing increasingly more and more difficult, forcing people faced with wood shortages, to shift to dried animal dung for cooking fuels. This, in turn, deprives the soil of much needed organic fertilizer leading to increased soil poverty. Adding to the over-all crisis is the growing threat of locust swarms spreading across north, west and central east Africa. The World Food Council estimates that 42 million persons in Black Africa now suffer permanent, debilitating malnutrition.

The poor I know are people struggling to escape from their poverty — preferring a home instead of a ramshackle hut, a real plough instead of a wooden stick, clear water instead of contaminated water, electric light instead of a kerosene lamp or a candle. Many poor are apathetic. Their attitude has been formed by "millennia of malnutrition." They lack energy. The tropical climate is harsh and unhealthy. Even the healthy cannot work as hard in the heat as in a colder climate. In the Philippines, nipa huts and palm trees look very romantic on a picture postcard, but they hide much misery and disease.

Do we have a responsibility for the poor? God has an eye for the poor, and promises His blessing to those who are charitable toward them (Psalm 41:1), and advance justice in their behalf.

How can we help the poor and starving? Distribution of food alone is no solution. This may relieve the needs for a short while, but there will always be situations of acute need where quick and effective help is needed. But self-help programs and self-motivated activities can have far reaching and permanent results.

Money given for medicine can cure a sick man for awhile. The same money can be used for preventive health care, water-sealed toilets and safe drinking water to protect a whole community from disease.

What must missionaries do in the Third World? First, provide for the soul and then for the body, or vice-versa? Should missionaries have a Word ministry for the soul alone and leave the care for the body to a separate Christian relief agency?

To be continued...

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LETTERS

CJL explains support for educational justice action

Dear Sir:
Harry der Nederlanden raises some important points in his letter "Freedom of worship stretched too far" in the May 22 issue. Perhaps the best way to answer his and some other people's questions and concerns is to summarize the current situation and the Committee for Justice and Liberty's reason for supporting the Federal Court appeal launched by Lyle McBurney. (McBurney is appealing a Revenue Canada ruling involving the deductibility of contributions to alternative and independent schools, such as the Ottawa Christian schools).

The Income Tax Act permits taxpayers to deduct charitable donations from their income for tax purposes. The Act does not, however, specify what type of payments will qualify as "gifts," nor what type of organization will qualify as "charitable." These questions are matters of judicial interpretation.

The current judicial interpretation is that a payment for a service is not a gift and hence cannot be claimed as a deduction. In the present context, parents' contributions to the schools their children attend are regarded as payments for educational services. Accordingly, these contributions do not qualify as gifts and cannot be deducted from income for tax purposes.

The Act defines "charity" to mean a "charitable organization" or "charitable foundation." A "registered charity" is simply a "charity" which Revenue Canada has registered for tax purposes because its activities or purposes are "charitable." Most alternative and independent schools are registered as charitable organizations.

The key word, "charitable," is not defined in the Act. Its meaning must be derived from a reading of common law cases.

The common law recognizes four types of "charitable" activities or purposes: (a) the advancement of religion; (b) the advancement of education; (c) the relief of poverty; and (d) a range of activities which the courts have recognized as beneficial to the community. In this fourth category would fall such diverse activities as preserving the environment and preventing cruelty to animals.

Once an organization is registered as a charity it may issue tax receipts for all contributions it receives. If the contributors want to claim tax deductions, these contributions must, among other things, have been "gifts."

The requirement that contributions must be "gifts" is the main obstacle which now prevents parents like Lyle McBurney from deducting in full their contributions to schools their children attend. The word "gifts" is not defined in the Act, but it has been judicially considered in four reported judgments, three in the Tax Review Board and one in the Federal Court — Trial Division. All these judgments hold that payments covering the cost of a child's education are not "gifts" and are therefore not tax deductible.

Lack of space prevents a detailed discussion of these judgments, except to state that in 1974 the Federal Court held that a "gift" had to be a voluntary payment without consideration of benefit to the payor. Parents' contributions to the school were not considered "gifts," because parents made the contributions in order to provide their children with a special kind of education. The case involved Mr. John Zandstra and the Canadian Christian School in Jarvis, Ontario.

(Yet, a cottage owner's contribution to an environmental protection group is deductible for income tax purposes because protecting the quality of lakes is considered a "charitable" activity, even though it directly "benefits" the owner. The same applies to a parishioner's contribution to his church, even though he directly benefits as a result of such a contribution via the facilities and services which the church offers.)

It is unlikely that the Federal Court — Trial Division would overturn the principles enunciated in the Zandstra judgment. Thus, if we are to change the existing interpretation of the law as it applies to contributions to schools, we shall have to pursue an appeal through the Trial Division and up to the Federal Court of Appeal.

The Committee for Justice and Liberty supports such an appeal. We are satisfied that there are sufficient legal grounds to contend that contributions in support of an inherently charitable activity (such as the education provided by Christian and other alternative and independent schools) qualifies as a charitable gift within the intended meaning of paragraph 110 (1) (a) of the Income Tax Act and keeping in mind the relevant common law cases.

One submission will be that the activities of Christian and other schools are certainly charitable; they advance religion and they advance education. Moreover, these schools serve broad segments of their communities; they are open to anyone who cares to attend. These schools should therefore be treated like the environmental protection group and every other registered charity. The contributions they receive from their supporters should be recognized as charitable "gifts" because these contributions support charitable activities.

CJL supports the federal court action because we consider this important issue to have basic public justice implications for Christian and other schools alike. Our interpretation of the intended meaning of the Income Tax Act does not involve a radical departure from existing practice. It is entirely consistent with Revenue Canada's policy in other areas. But, it would involve one important change: it would allow supporters of Christian and other schools to deduct their contributions to the schools their children attend. There would no longer be a justification for discriminating against them.

As part of the over-all strategy aimed at achieving full-fledged educational justice for all (regardless of belief), we hope and pray that this court action will also be supported generously by many. In community we usually can do much more than we realize.

Gerald Vandezande,
Committee for Justice and Liberty
Toronto, ON

Finding out

Dear Sir:
re: Classis Eastern Canada needs window washers.
When we noticed that some elders voiced strong objections to joining the Canadian Council, based on silly objections, we really did not know how bad and silly it really was until we read the letter of elder Wiekamp from Brockville, who admits that he was one of them. Mr. Wiekamp states: "I talked to a lot of people and found that they did not know what Council was doing." We assume that he couldn't enlighten these poor souls either, and we wish Wiekamp would talk to people who *do* know. The blind can never lead the blind. In Dutch they would say: „Hij heeft de klok horen luiden, maar weet niet waar de klepel hangt."

Klaas Terpstra,
Hamilton, ON

"Be in Him" when it comes to finances and taxes

Dear Sir:
Please permit me to comment on Mr. Harry der Nederlanden's letter of your May 22 issue. He makes his case well, and I agree that the real battle front for justice for our Christian schools is at the provincial level. I have two difficulties with his argument: his comparison of our schools with swimming lessons at the YMCA — I use his example to illustrate my difficulty — and his views on the way "freedom of worship" enters into this matter.

Our tuition fees for our schools should not be compared to fees for swimming lessons at the Y. It is true that a donation to the Y should be tax-deductible, while a fee for lessons should not be. But the comparison is invalid, for it is not incumbent upon everyone to take swimming lessons, we are not taxed at the provincial level for swimming lessons, and swimming lessons are not based on some set of basic principles, or view of life, the way schools are. In other words, it is a fact that we must educate our children at some school that one publicly supported system of education exists, and that we do not use this system for reasons of principle, Revenue Canada's current practice should be objected to, for it discriminates against those who cannot support the values basic to the public schools, and deepens the injustice we are being subjected to by the Government of Ontario.

Second, I see no need to discuss freedom of worship, or to separate our instruction into religious and non-religious parts. We need only argue that any day school must subscribe to some set of values, and that Revenue Canada by its present position, in effect, penalizes us for our values.

All this is very brief, for I would like to keep the floor a moment, Mr. Editor, to broach a separate topic that has nothing to do with Mr. der Nederlanden's letter. I often have the impression that all our articles for our share of the education tax dollar are really focussed on Queen's Park; we believe that some day it will see the justice of our case, and meet our requests. It is naive to assume that Queen's Park is basically interested in principles and justice; it appears that it is only interested in votes, and staying in power. But why are we so concerned as to how the provincial government views our case, when, really, all authority in heaven and on earth is given to our Lord? This same Lord has stated on a number of occasions that, if we are in Him, He will meet our requests. I would ask that we, as a group of Christian school supporters, seek to determine how, as far as finances and taxes are concerned, we can "be in Him," and then, very confidently, make our needs known to Him, firstly, and secondly to Queen's Park.

John G. Cook,
Ottawa, ON

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Church Page

Pastoral vacancy draws out congregational talents

This time of vacancy is perhaps a good time to take a look at ourselves as congregation and to try to bring out more of the abundance of talents that God has given us to work in his kingdom.

Our immediate concern, of course, is that we soon may be blessed with another pastor to assist us in the work and calling as God's children here in this community of London. Let us not lose sight of the need for much prayer in this situation, and let's call upon our Lord to lead us to the filling of this vacancy through his guidance. When a call goes out to someone, the congregation should show its concerns and share their needs with the pastor who is being called and thereby bring out its unity in purpose and calling.

We recognize the need for much closer fellowship amongst each other, and the need to show our mutual concerns and opinions on the matters that are related to the church, locally as well as denominationally. There is a need to have an open forum to enable us to know where we stand as congregation on important issues, perhaps by way of good ward meetings, which would give opportunity for much closer support of each other in closer fellowship. Working together with nearby congregations in workshop or lectures, is another valuable approach.

As we see the rapid progress of the building project, we hope that this may in turn provide a means whereby we can show our capability of working together. There are many things that will need to be done. We hope that there will be much response to the needs and that it will provide an opportunity for closer fellowship.

The consistory encourages you to help the deacons in their decision to support another family of refugees, and also to bolster the support of those who have indicated their willingness to give their time and effort for the family that is coming.

The Evangelism Committee will no doubt be calling on many in the congregation as we approach our new situation at our new location this coming summer, Lord willing. We urge you to support the specific work of evangelism and to fulfill the mandate to spread the good news in and around our community.

There are always many things to be done by the congregation; planning and implementing the church's education program in all its facets; making guests and newcomers welcome and useful in our midst, supporting the sick and others with special needs and so on. These are all things which will require that every member is actively engaged in some aspect of the church's work. The question is not "whether to be involved or active?" but in which work would my talents be most useful to our mutual upbuilding and to the praise of God's name.

In general, over the next little while, the church council will have to make many important

Press Parade

decisions pertaining to the work of the congregation, and to some of its assets. We ask that you will support us with your prayers and that you will give us much input through your ward elder. Recognize that we must work together as a unified body of believers, yes indeed, the body of Jesus Christ, working together to proclaim his Lordship in our lives. Let us be his ambassadors in the community here, where he has placed us.

May God give us the grace whereby we can do our work, and the courage to answer the call of the office of believers: to proclaim his Good News, to give ourselves in his service, and to reflect his Lordship in our lives.

Bethel Chr. Ref. Church,
Bethel Chr. Ref. Church Council,
London, ON

Evangelism is a frame of mind

At our Council meeting we spent some time discussing the overall strategy of evangelism, if we can speak of a strategy at all. Evangelism should be person rather than program oriented. It is one thing to get people into the church; it is something else to keep them. Evangelism should not be just an arm of the overall program of the church. To be effective, it must be an integrated part of the whole life of the church. Even our worship services should be designed with visitors in mind, those that are not familiar with the vocabulary and the traditional patterns of worship.

Some things could be said too about the overall atmosphere of welcome, which is not to be a welcome in words only. One of the problems is that newcomers are not socially integrated into the life of the church. There are often very subtle influences at work in the life of a given congregation of which we ourselves might not even be aware. Not the things we do, but the things we do not do, might be the biggest stumbling block in our evangelistic efforts.

As a church, we believe in the communion of the saints, and there are deeply rooted spiritual and social bonds here, but a visitor might not stick around long enough to dig a bit deeper for them. Here too, it holds that first impressions never come twice.

These were some of the things we bandied about in our discussion. Some others we took from a paper "Evangelism in the Local Church."

Rehoboth Chr. Ref. Church,
Toronto, ON

Teen club fills the gap

Since there is a void between Calvinettes/Cadets and Young People's Society for the 15-year-olds, Council has discovered that in other congregations a Teen Club seems to fill this gap nicely and it maintains the continuity of our youth programs. Council has therefore instituted such a club in our church.

The Teen Club will be under the leadership of young couples and its purpose and function will be a variety of Bible study, social functions, fellowship and special events geared to keep them involved in the church life during these sometimes turbulent, yet decisive years. It has been proven to be highly successful.

We are asking the prayerful cooperation of such teens, first of all to appreciate the need of such a club and then to make it a priority to join it. In order that we may know how many there might be, and how many leaders would be required, you are urged to contact John Postma or Adrian Verburg as soon as possible.

First Chr. Ref. Church,
Chatham, ON

Church News

Christian Reformed

Declined

— to London (Bethel), ON, Rev. Ralph Koops of Chatham (Grace), ON.

—to Brampton (Immanuel), ON Rev. Jacob Kuntz of St. Catharines (Covenant), ON.

—to Chatham (First), On, Rev. Gordon Pols of Edmonton (West End), AB.

—to Chatham (First), ON, Rev. John Kerssies of Sarnia (Redeemer), ON.

Accepted

—to Victoria, BC, Rev. Bastiaan Nederlof of Hamilton (Immanuel), ON.

Candidate ordained

Classis Toronto, meeting in regular session on May 21, 1981, at Scarborough (Grace) of Agincourt, Ontario, admitted Candidate John De Winter, pastor-elect of the Covenant CRC of Barrie, ON, to the ministry of the Word and Sacraments in the CRC. The synodical deputies from Classes Quinte, Chatham, and Hamilton concurred in the decision of Classis Toronto. The ordination service for Mr. De Winter was held May 29, 1981. Our prayer is that the Lord will richly bless Rev. J. De Winter as he begins his work in the ministry.

J.M. Evenhouse, S.C.

Release from ministry

Classis Toronto, meeting in regular session on May 21, 1981, granted release from the ministry of the Word and Sacraments in the CRC according to Article 14b of the Church Order to Rev. John Veenstra. Brother Veenstra had been on leave of absence, and prior to the leave, was serving as campus pastor at the University of Toronto. The synodical deputies from Classes Quinte, Chatham, and Hamilton concurred in the decision of Classis Toronto. Our prayers are with Mr. Veenstra in a special way at this time; we also pray that the Lord will continue to use him for the coming of His kingdom.

J.M. Evenhouse, S.C.

Church address

Smithville, ON — P.O. Box 422, Smithville, ON L0R 2A0.

Time of worship

Lucknow, ON — Change in time of evening worship to 7:30 p.m. from 8 p.m. during the summer months.

Synod meets

Synod of the Christian Reformed Church in North America is currently in session. Synod opened on June 9 and will end by June 19 at Calvin College. There are 156 delegates from across Canada and the United States. Each of the 39 classes sends four delegates — two ministers and two elders.

Pastoral Pondering

Keep the faith, people

In one of his parables our Lord speaks of the blessedness of servants if they are not asleep when their absent master returns. We read that, "if he comes in the second watch or in the third, and finds them so, blessed are they" (Luke 12:38). There were four watches in the night. The first is easy, the night is still young. And the fourth is rather easy since the daybreak is at hand. The second and third watches are mentioned by Christ as times of testing and peril.

There are periods in our lives and in the development of the church that correspond to the middle watches of the night. A number of our congregations in Canada have (already) celebrated their twenty-fifth anniversary, Granumits seventy-fifth. This is the first watch. How will it fare with our churches in the second watch and the third?

The Lord has been abundantly good. In the past he has given us the courage to go on and on. I've been hearing a lot these days about the experiences of all kinds of people when they first came to our nation. Often there was disappointment in hopes and frustration in ambitions. They solved one problem and two worse ones loomed up to threaten their stability. But it is an amazing tribute (by the grace of God!) to thousands of our people that they refused to give up. Beaten in one area, they turned their energies on other realms for conquest. That is the glory of Christianity: we can pick up the pieces and, with uplifted head, forge on. We can say with Paul: "This one thing I do."

But the testing period is in the second and third watch of the night. The forces of unbelief are closing in on us more and more. Hundreds of men and women, particularly young people, are turning away from the faith "once delivered unto the saints." Their reasons for cynicism and despair suggest that they never did grasp the fundamentals of our faith. Others are scattered by a little reading in science and philosophy. Then, there are those who lose faith when they see the apostacy and moral deviations of those who were one-time zealots.

It is more than obvious that Reformed Christianity was never meant to be a prop for weaklings. Our great teachings and traditions cannot be contained in a cloister or in the mantle of self-righteous exclusiveness.

Can the Christian Reformed Church survive? That depends. It has no right to survive if it is to be no more than the reflection of the world around it. It has no right to survive if we call upon our people to adjust themselves to thought — forms in our culture and in other denominations that have their roots in totally different historical developments such as, Arminianism and secularism. That kind of tolerance and "ecumenicity" would make our own existence superfluous.

The Lord of history called us to Canada with a glorious mandate: to bring the sovereignty of Christ to bear upon every sphere of life. Already many among us have been opening the wrong doors, such as subjectivism, materialism, permissiveness and introversity. They have not seen the treasures and experiences which belong to our salvation.

In a word, the years ahead will be determined, in no small measure, by what we stand for. Life in the coming years will take us through many storms, out into deep waters, subject us to a host of temptations. The second and third watch of the night can be wearying, exhausting period of life. And when we are weary we are vulnerable. If we are not watchful, we go off in pursuit of false goals and false gods.

There is only one remedy. Think of the wise and foolish bridesmaids. There must be oil in our lamps, too. Or as Martin Luther described it: "You who come after us, pray too with great earnestness, preaching and teaching the Word of God with diligence. Keep God's little lantern alight." Rejoicing in the truth, we, as God's people, will keep saying about the challenges before us: "Ever, only, all for Thee."

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church, Calgary, AB

World has 15 million refugees

Journeying together with a people uprooted

by Arie Van Eek

Rev. Van Eek is executive secretary of the Council of Christian Reformed Churches in Canada.

After years of helping refugees from Europe, the Middle East, Latin America and South East Asia, representatives of churches from around the world met at Stoney Point Centre, New York from May 8-11, 1981.

They came together to share the experiences of churches and agencies in refugee resettlement in those years. They tried to develop guidelines for churches to help in the continuing resettlement and integration. They came from the regions from which the refugees came. They came from some ten countries where the refugees go.

They considered again the difficult question "Who is a refugee?" After all, many people leave their homes and countries voluntarily because they live in lands where there is extreme poverty. Broad agreement was reached that refugees are "those people who are forced to leave their homes and who are unable or unwilling to return because of persecution or well founded fear of persecution for reasons of race, religion, nationality, membership within a particular social group, because of political opinion, deprivation of the needs of life, because of any of these or because of war related circumstances."

In the struggle for respect of basic rights these people without protection in their own land now need the protection of the world community. The help of Christians and people of good will remains very great. In fact, in the last three years the number of refugees has increased dramatically so that today there are about 15 million people away from their homes. In Africa, in particular, the hope is that most of these people will be able to return to their homes when political circumstances improve. Beyond that, African nations are among the poorest in the world, yet they are determined to help the people settle on their own continent.

◄ Theological reflections

The conference, after working in committees to identify the problems we should deal with, was divided into five groups. Each group prepared recommendations for the whole conference to consider. Basic to them all was the work done by the group working on biblical considerations. They drew the parallel between the modern movement of refugees and the exodus of the Hebrews out of Egypt. Both arise out of oppression.

Refugees are left without power and self-protection. Yet they live by hope. Hope in God, hope for tomorrow, hope that grace will open up new life. When they have nothing else this hope is their daily bread. It helps them to support one another in their suffering. We as Christians, with them, reject oppression as being caused and bound by sin; the sin that violates what God gives to every human being. The cruelty of persecutors and the callousness of those who yield to brute power or who seek material gain knows no bounds. But sin and death cannot overcome the pledge of Christ to His church, "Lo, I am with you always, to the close of this age."

We must recognize that our lives, too, are fragile and dependent. We must accept the refugees for what they are. We must judge our own faults and shortcomings, even as their faults come to the surface. Again, as we see their love and concern for all whom they have left behind, Christians and others of good will, will support them. We will want to encourage the churches left behind. We will want to provide physical and financial resources for rebuilding their communities and countries. We will want to advocate with unjust governments, and we will want to speak for refugees with our own government. We will want to persist in our prayers, on their behalf.

The conference at Stoney Point helped us to listen to Christians from Third World countries. They reminded us forcefully that we endanger our own lives, our own future, our own world, if we ignore the world's needy. Yes, we have the power to give or withdraw our ministry to refugees, but in so doing we come face to face with the Christ who raises the final question, when He separates, "the sheep from the goats," and many will say, "Lord, when was it that we saw you hungry and naked, lonely, or in prison?" (Matthew 25: 37-42).

So we are caught up in the challenge of journeying together with the refugees. Yet more, the refugees focus the penetrating light of God's judgment on our own societies. Who can understand that free countries with one hand give generous aid yet with the other supply weapons to repressive regimes? Who can justify that concern and compassion for human beings is blacked out by attitudes of self-protection, self-serving immigration policies and racism? Who does not rise up against that two-facedness of producing the means of mass suffering, and tolerating systems that exploit people? Yet it is true, the world responds to the victims of oppression in half measures.

The Christian church is also in danger of deceiving itself into thinking that it has met the full demands of God as revealed in the words of the prophets, and in the person and work of Jesus Christ. Lukewarmness, and half-hearted measures will permit evil to go unchecked. The church of God is not called to expediency, nor to echo the values of other people, or their country. The church is called to speak clearly and forcefully to all those political and economic powers that breed desperation, revolution and war in our time.

Journeying together with the refugees, on the road from oppression to promise, requires that we courageously name the powers that tyrannize millions of people. We must expose the roots of injustice. We must address ourselves with energy to questions of wrong application of international aid and trade. We must expose violations of human rights and racism in our societies. We must also support land reform and job creation, development of just immigration policies and the right of people and nations to political self-determination.

◄ Root causes

The churches can take definite steps in order to seek to eliminate the basic causes of the refugee problems. To begin with, the conferees reconfirm that to love one's neighbour as oneself demands not only a personal relationship to Him, who is Lord, but also a concern for the defence of the basic rights and the supply of the basic needs of fellow man. We reinforced the need for church networks communicating information of the world's needy, and for working together.

To avoid victims leaving, unless there is no other way, it is important that Christians and others provide help on the spot so that families may stay together and people may stay in their familiar land and culture.

The churches also pledge to give to the United Nations organization, and its specialized bodies documented information from within the churches in countries of persecution. So, for example, much information is available to us from the Latin American churches. Again, the churches want to exercise great caution when we are involved in projects of interest to government agencies for we know that too often we end up being manipulated by governments whose policies and practices lead to repression and which produce other refugee situations.

◄ Church and government

As more national governments put restrictive policies in place, impose need for visas, tighten selection procedures, and refuse asylum, we are called to defend the cause of the defenceless and of the exiled. Pastoral care and resettlement are not enough. To be working for refugees in the Eighties means also to be speaking to governments on their behalf. In those areas where governments fail to act, or will not act, or where it is not appropriate for the government to act, the church must be involved. To speak effectively depends on credibility. We must be well informed, politically astute, precise and fair.

On the international scene it becomes important that church agencies take immediate steps to share information about crisis situations and how they have responded. The consultation has begun to lay that network. In the international church network a coordinated approach and response will be made to international affairs, aid and development, human rights, and resettlement by the churches in the countries able to do so.

Good information and help on the part of the churches extended to refugees will provide a solid basis from which to launch overtures to the governments and international organizations.

◄ Refugees in transit

Again and again the conference was reminded that the church has historically been providing sanctuary or asylum to the homeless in its area. The workshop noted with grave concern that contrary to the United Nations Convention on Refugees, some countries are sending people away to the land from which they have fled.

Furthermore, people seeking asylum are experiencing endless red tape and refusal in most cases during the time from the date of applications to the time when their application is reviewed. As the churches offer their support to people seeking asylum they must again urge their respective governments not to be guided by ordinary immigration considerations, but instead by the need of people whose life and family members are or may be in danger.

The granting of sanctuary should be the guiding principle for the churches. For sanctuary is an expression of love, of identification and solidarity with the people in need. Conflict, political unrest and starvation stalk many people in the world. Their material difficulties, legal insecurity, psychological stress, and isolation demand that the churches seek secure conditions for the fleeing ones, which in turn will help their long term settlement where they are, return to their country or resettlement in a Third World country.

We note particularly that in some Middle East countries, as Lebanon, Syria and Egypt, the task of the churches inside and outside of the countries seem to be to help Christians maintain their presence and witness there, as they are native to these countries and have lived there throughout the centuries since the beginning of the Christian era. Therefore, Christian witness requires that we be concerned for basic rights and fundamental freedoms for all people in the Middle East.

In determining whether people should be given an opportunity to settle in a new country or remain in the land of their citizenship, it is important that we receive the input from the churches which are there as well as from other private and government agencies. For most refugees resettlement to the west is the last resort. It is the most difficult option for many of them.

◄ Community tensions

The meeting of people of different races in the lands of their resettlement has brought some ugly tensions and racism. A lack of understanding and knowledge must be faced. The churches can help in preparing citizens for reception of refugees and prepare the refugees for resettlement. It is not right that receiving countries encourage refugees to assimilate or become white, western nationals. The churches should ensure that wherever possible they cooperate with members of the refugee group to help refugees learn western ways of thinking and doing.

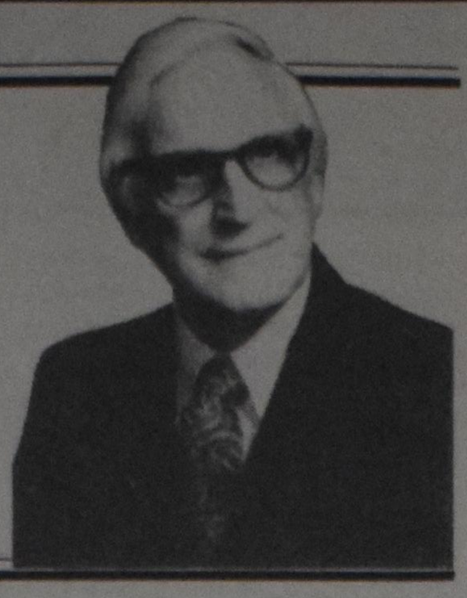
Orientation is important in the very early times of resettlement. Orientation takes the form of finding and furnishing a home, providing language training, and helping to find work. Here again, the church has a responsibility to ensure that refugees are treated justly in the time of their great dependency. Personal support, comfort and encouragement are usually more important than the aforementioned. It is desirable that church and government not replace each other but work in partnership. In this respect Canada's practice has something good to say for it.

The conference which had begun with worship, continued with worship periods each day. On Sunday, a service was led by Rev. Arie Van Eek of the Council of the Christian Reformed Churches in Canada. A second-generation Presbyterian minister from Brazil led us in a concluding service of dedication to the ministry in word and deed to the world's poor and homeless.

The conference rekindled faith in the promises of God that He will judge the poor with justice and defend the humble in the land with equity. There is the sustaining vision which continues to guide us as we learn to change from a time of seeking our own security in the world, to providing a place where the outcast may stand.

Evangelism Today

by Wesley Smedes



Results

Should we expect results in evangelism? Should we be looking for persons to receive Jesus Christ as their Lord and Saviour? Should we look for their lives to be changed when we do evangelism? Is evangelism to be done expectantly?

The question is not whether we believe God *can* change people — even the worst of them. Of course, He can. Who would doubt that? Rather, do we believe that God *will* change people when we present the gospel to them. Should we expect this to happen?

Of course we should!

This can best be illustrated by observing our expectations in the bringing up of our children in the way of the Lord. We expect results. We have confidence in God's work in the minds of the children He has given us. The basis of our expectations is the promise of God. He has promised to be our God and the God of our children.

Our faith in the promise of God makes us expectant of results. And so we work hard at doing our part — instructing children in the way of the Lord. We invest a lot of time and effort in teaching our children the Word of God. We spend hundreds and thousands of dollars and often at a sacrifice — to provide our children with a Christian education, to enable them to know who God is and what He expects. We make sure they are in church twice on Sunday. We insist on catechetical training to help them come to a full understanding of the gospel. We do not leave a stone unturned to make sure the gospel is clear.

Furthermore, we urge our children to respond — to trust in Jesus and to confess their faith in Christ (or we ask the preacher to do it for us). If our children put off confessing their faith, we are on our knees in prayer and we shed real tears of concern. We plead with God to honour His Word and we expect Him to. If not today, tomorrow; if not tomorrow, the day after tomorrow. Sometime!

In all of these efforts, we believe God not only can but that God *will* bring results. It all goes back to the promise of God and our confidence in the dynamic work of the Holy Spirit.

The point here is not that we equate our covenantal responsibilities and our evangelism responsibilities. There are differences. There are, however, two points I would like to make.

The first is that as the promise of God with respect to our children makes us expectant, so the promise of God in our evangelism activities should make us expectant too. The second point is that expectancy makes us more active in fulfilling our responsibilities.

As I have indicated, our expectancy in the training of our children rests on the promise that God has made. The same God makes His sure promise with respect to bringing His Word to others. He has assured us that His Word will not return void. He has told us that His Word — the word of the gospel — is the power of God unto salvation to everyone who believes. God has also made clear that the promise to be our God is made to us and to our children, and *to all who are afar off.* The same Holy Spirit who works in the lives of our children works in the lives of those to whom we bring the gospel. For that reason we can be and should be expectant in evangelism.

The second point is that our expectancy makes us more diligent in fulfilling our responsibilities. I wonder if we would work as hard at teaching our children the Word of God if we were not expectant. It seems to be a truism that if we expect little, we tend to do little. If we expect much, we will do more.

Expectancy in evangelism will spur us to put in the effort, to invest the time and resources, to plan diligently and to pray earnestly in bringing the gospel to those around us. And to expect results!

PASTORAL COUNSELING

By Rev. Ralph Heynen

Are you retired or just plain tired?

My wife and I visited a woman in the hospital the other day. There was all kinds of equipment and tubes running to various parts of her body. She didn't respond, even when we would hold her hand. No response at all. She was being kept alive — and well they might — she is only 32 years of age. People like to do what they can in order to keep a person alive. But, actually the damage that had been done to the brain was of such a nature that this woman would probably never think clearly again. She would probably never talk or walk again. It's hard to determine whether these things would be possible. But as we were leaving, I said to my wife: "You wonder if such a person is alive, or does she just exist?"

The physical signs of life were there but the mental and emotional signs were not there at all. They can be helped to breathe in an artificial way; they have the kind of equipment that keeps the heart beating. But such people are in a coma, and are really just existing, not living. There have been some people who have gone on this way — spent several years in a coma. There seems to be no way to bring them back; they are existing, not really living. They breathe under oxygen, they are fed intravenously, still living, but really only existing. Each day is routine.

To really live we need both input and output. That is life. We breathe in air, we exhale. We take in food, and through the process of elimination it is expelled from the body. It's the same situation emotionally. We love and we want to be loved; we receive knowledge, we share knowledge; others serve us, we serve them. We care for people and they, in turn, care for us. It's a matter of input and output.

How do we know we're really alive? You may meet someone who is vibrant and bubbling over and you say — there's a person with a lot of life! Or we see someone with no zip and he just sits around. You say — there's a person who isn't very lively. People who don't take in a lot don't give out a lot, either. They just exist.

Ministers like to use the illustration of the Sea of Galilee and the Dead Sea, which are connected by the Jordan River. The water comes from the mountains and constantly feeds the Sea of Galilee and then it ends up in the Dead Sea, which has only an inlet and no outlet. It is a stinking pool of water. We see this also in life. When we live to get, not to give, we think: What's in it for me? We should be thinking: How can I share of myself with others? To live you have to receive and give.

There are a lot of older people in this situation. They forget that it's not just a matter of getting, but also of giving. I always resent the idea that some people will ask: Well, what is your church doing for the older people? How is you church helping the senior citizens? I'm not too fond of being termed a senior citizen and I surely don't like the idea that something has to be done for me. How about letting us do things? So often our churches close the doors to opportunities for elderly members and won't let them become really active in its work. I know that in a sense it's our own fault. We don't like to get out in the cold weather because it bothers our rheumatism or we might catch the flu; some of us go off to Florida.

We have attended society for a number of years and finally we say: "Aw, I'm getting too old." I think this is the wrong approach. The church can help us but we can also help the church. We can do more than just pay a certain amount to the church. We ought to be sharing of our experiences, of our efforts, of our work. We can take our place within the flock of Christ and show that we still care.

This is also true of the young people within the church. We have a tendency to ask: What can the church do for its young people? I think that's the wrong question. They are members of the church and we need not ask what we can do for them but what can they do for their church? A mother was talking with her daughter who said: "I didn't ask to be born; it wasn't any of my doing." In other words — "You've got to give me things because after all, you're responsible for my being here! You brought me into this world!" This view is a bit too common among our young people. This is a sad mistake. They are looking at life only for what they get. They are also here to give. They can share — within the family, doing their part to make the home a pleasant place.

This is an unhealthy attitude towards life. And it surely is found in our North American culture. People get angry when the government requires taxes and more taxes. But they don't mind getting a handout from them. They live with the idea that they don't have to provide for their old age, because the state will take care of them. The labour forces demand more and more income because, after all, they have it coming. When the cost of living goes up, wages should go up. We had a teachers' strike in a community near here. The people voted down increased millage several times. The school board was paying all they could and they cut out many things so that they could pay their teachers, but yet the teachers were striking. I don't know what for. There was no more money. But they insisted that they should have more. Because of the higher wages, there are some teachers who will be laid off because they have to cut back. Some of these are recent graduates who have been working for six months or so and now they will have to look for other work.

An unhealthy attitude! It indicates that we are living with the idea: "Give me! I want! I'm going to get all I possibly can!" This is not really living, when we don't give of ourselves. And there is a lot of this in our society. Also in our entertainment. We sit back and enjoy while others perform for us. We don't do much about it ourselves. We don't get too involved in music and the arts because it takes effort on our part.

There are people within the church who lean back when the preacher begins his sermon and expect to be entertained or maybe "edified." If they're not, they turn off their "hearing" and go to sleep. To live means "input and output." To worship means to receive — but also to give. So if you leave church and say that you didn't get a thing out of it, it's most likely because you didn't put anything into it. Think of life in terms of not just getting, but also giving.

Thought for the week:

If you want unity in your life, if you need a unifying principle that is strong enough, binding enough and powerful enough to make life whole — you will find this in a living relationship with Christ who loved us enough to give Himself for us in order that through Him we might have life. Life everlasting!

EDUCATION

What do teachers plan to do this summer?

by Harry A. de Vries
C.C. staff

Ask any one of your Christian school teachers what he or she will be doing this summer and you probably won't get the response you expect. Teachers usually don't have two months of vacation. Some will, no doubt, take advantage of the break because teaching is a stressful job. At least in B.C., public school teachers are responsible for more stress-related insurance claims than any other profession. Others will make use of the opportunity to augment the family income. But many of them will be further engrossed in school-related activities, taking required courses, advancing their own education, or planning curriculum for the next season.

In some areas teachers do not have the option of using the summer for their own wishes. All teachers employed in the CSI Christian Schools in B.C. are on twelve-month contracts, although teaching is only required from September to June. In Ontario contracts normally only last until the end of the school year. But must school societies require the staff to meet during the week before school opens in the fall to allow for last minute preparations.

Harro Van Brummelen, education co-ordinator for the Society of Christian Schools in B.C. (SCS-BC), notes in a recent news letter that one-third of the B.C. teachers are involved in summer courses or in curriculum writing workshops, and that most teachers plan their courses for the coming year. All principals spend several weeks of their time in administration. Even though Van Brummelen loves teaching, he confesses that in his teaching years, the psychological pressure of teaching made a long term holiday or change of pace necessary. Vacations are a time of renewal for both teachers and their families but also an occasion for indepth reflection and planning. And that takes time.

Teachers in District 10 of Christian Schools International (CSI), which includes all schools in Ontario and the eastern provinces, are required to take courses toward their Christian Teacher's Certificate and they have just a certain length of time in which to obtain it. Their option is to take either a philosophy or education course co-sponsored by Calvin and Redeemer Colleges this summer, or six Ontario Alliance of Christian Schools (OACS)-sponsored courses called SPICE workshops for credit. Courses include Canadian Literature, Personalizing Education, Teaching Writing, and Music Instruction.

The Society of Christian Schools (SCS) in B.C. suggests to local school boards that teachers who do not have teachers training at one of the Christian colleges take one Christian education-related course per summer for five years. The SCS in Alberta has the same policy. Most of the school boards follow the SCS advice in this regard.

Courses in B.C. this summer are: Psychological Foundations of Christian Education by Dr. Jack Fennema; Administration in the Christian School by L. Hollaar; and the unit writing workshop on Christian Lifestyle/Stewardship/Consumerism by H. Van Brummelen. It is hoped that the latter will produce material that can in turn be used in the classroom. An alternative course also taught by Van Brummelen on Curriculum Theory and Design will be offered in Seattle.

The Edmonton courses are Biblical Foundations of Christian Education by Dr. G. Spykman and a Drama Workshop by J. Hofland. It is often the case that Alberta teachers will take courses in B.C. and B.C. teachers in Alberta. Credits are transferable.

Should there be teachers who do not need to take part in any of these courses there are optional professional growth courses offered by the Ontario Christian School Teachers' Association (OCSTA) or the summer courses at Calvin College co-sponsored by the College and CSI.

The Canadian Reformed Teachers' Association (CRTA) is planning four workshops for its teachers sometime during August. Local schools usually spend some time discussing curriculum at the end of the school year in June.

These are most of the summer courses and workshops for Christian school teachers, not to mention curriculum writing workshops and projects sponsored by CSI. Schools may be empty during the summer, but most teachers will not be idle.

Christian school administrator spoke at public school teachers' conference

That the Christian school movement in Alberta is becoming part of the accepted educational scene is in part obvious in the tax funds that the government now channels to the schools. But just as important is the movement's acceptance by educators in the other school systems within the province. And that seems to be coming too.

The Moral and Religious Education Counsel of the Alberta Teachers Association (ATA) in Lethbridge, recently asked Mr. Henry Heinen, vice principal at Immanuel Christian School in Lethbridge, to address its conference in Red Deer. The ATA is generally not in favour of private schools, but it would seem to have gained some respect for the philosophy of Christian education.

Mr. Heinen's address, "Moral education: How then, shall we teach?" referred to Ezekiel 33:10, which asks the question, "How should we then live?" It focussed on the importance of biblical values in education and on the teacher's religious commitment. In Alberta, he said, "we have come to a situation . . . where our roots are eroded and we expect experts of modern progressive education to do the job" of educating, even though the experts themselves have had no education whatsoever in values but have, instead, been "influenced by the prevailing humanism of the day" in their own education.

Mr. Heinen stressed that there must be "a basis, a philosophical foundation which underscores the education systems and the values" taught from generation to generation. "It would seem . . . imperative," he added, "that teachers again base their values on the Judeo-Christian framework of which the Decalogue is the backbone."

He urged the educators present to look beyond man and to recommit themselves to the Lord and the scriptures because their lifestyles are as important as their teaching material. "It follows," he concluded, "that if you and I don't follow the Drummer in our lifestyle, our teaching, our being examples, we should not expect those whom we teach to follow the Drummer either." He urged them to be sure of their task as educator because of the talents given to them by the Creator.

Education Page material

Christian school societies and Christian schools, you can help us keep up to date on education issues by sending us your school newsletters as they appear and by informing us of any special projects or events that are coming up during the school year.

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The longest day of 1981

by John Martens

Mr. Martens is freelance writer and historian living in Listowel, ON.

It is about 5 a.m. It is a morning of promise and great expectation. Above the thick foliage of the dark majestic maples, the eastern sky is slowly beginning to assume a reddish pink colour.

A new dawn is touching the tops of the trees, although the sun is still below the horizon. Nature is beginning to stir; a crow is rasping somewhere behind the trees, giving expression to a feeling of elation at the approach of day. The first Robin is excitedly cackling and searching for early worms in the shadows under the trees to feed its hungry, speckle-breasted brood. An agile squirrel is running down a tree trunk and in its nest high up between a forked tree branch, the little plumed tails of its young betray the presence of a sizeable family.

The date is June 21, the longest day of 1981, also called summer solstice day of the Northern Hemisphere.

And the morning of the longest day is certainly not an ordinary morning, for again the earth has been kept on course for another year in its annual revolution around the sun by the Architect of the Universe, who so wonderfully suspended the celestial bodies in space.

The sun peeks over the horizon and sparkles in the heavy dew drops weighing down the spring flowers; many hues of green mark the garden plot as it catches the first rays of the rising sun and among the dark green strawberry plants glows the fiery red of ripening fruit. A faint morning breeze begins to gently stir the leaves of tree and shrub and a multivoiced choir of birds erupts in a serenade to the sun and its Maker.

A beautiful morning, an intriguing morning, the dawn of one of those uncounted summer solstice days which have been set of old by the Creator as a watershed between the seasons.

And God saw that it was good and an early riser could only confirm in silent wonder these words of the Creation story as the Bible reports it to us in Genesis 1.

To be able to see Him in His handiwork is a privilege we may all enjoy every day again. It shows His abundant goodness towards His creatures. The Bible and numerous Christian hymns speak of God's grandeur in nature. And every returning summer solstice day testifies to the Creator's might. In awesome wonder we pause a moment or two on the morning of this year's summer solstice day and want to acknowledge that we did not pass this landmark on our earthly pilgrimage without noticing.

And on we go. "Surely, goodness and mercy shall follow me all the days of my life and I shall dwell in the House of the Lord forever" (Psalm 23:6). Summer solstice days will come and go. But God's love in Jesus Christ our Saviour will remain forever even when sun and moon have faded away.

And tomorrow the earth and all its people are on their way again to next year's summer solstice and another rendezvous with history.

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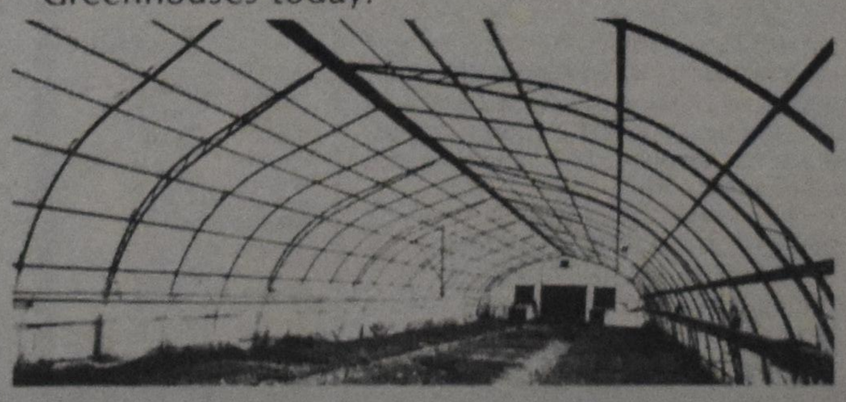

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In order to create the maximum mobility in terms of course offerings, it will be in the interest of Redeemer to attract a significant number of students during its first few years of operation. If the College has 75 students during the first year, it will, obviously, not be able to offer as many courses as it could with an enrollment of 250.

The opening of Redeemer College may be of special interest to students who would otherwise not attend a Christian College. Particularly those who plan to study for a highly specialized profession or who plan to complete a community college program normally would not attend one of the existing Christian colleges. However, at Redeemer College they could take one or two full years, or part years of study and not adversely affect their own professional or trade programs.

The people involved with Redeemer College consider it very important that students entering technical trades and professions also receive a solid Christian foundation for their studies and life. After all, these students, too, will be active participants in their local communities, be that in church, school or some other aspect of community, regional or national service.

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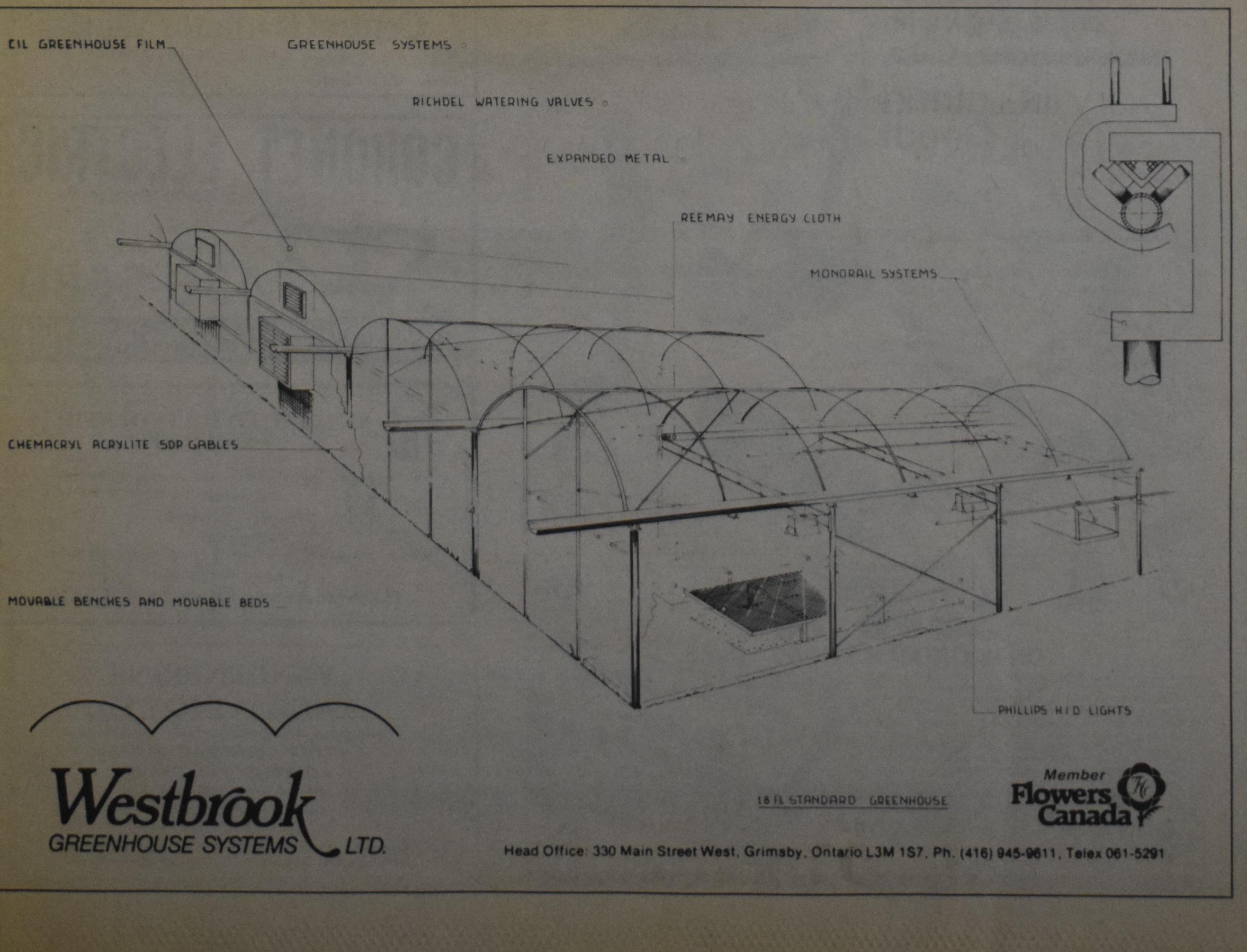

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Outcome of Dutch elections

The results of the elections in The Netherlands on May 25, did not leave any of the parties with the majority necessary to form the government. Current Prime Minister A.A. Van Agt may be asked to form a coalition government with former prime minister Joop Den Uyl, and another party leader Jan Terlouw. Mr. Van Agt's party, the CDA (Christelijke Democratisch Appel) gained 48 of a total 150 possible seats, Den Uyl's PVA (Partij Van de Arbeid) 44, and Terlouw's D'66 (Democraten '66) 17. There are a number of political differences that make a coalition difficult, but the major one is the nuclear arms question and NATO. Van Agt supports NATO and the need for nuclear arms, but Den Uyl is against both. In a recent interview for a Soviet literary journal, Den Uyl promised to cut back on both obligations to NATO and to his own country's defence system.

Shown here: A.A. Van Agt (left) and Joop Den Uyl (right).

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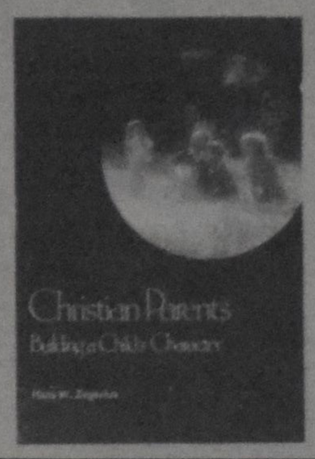

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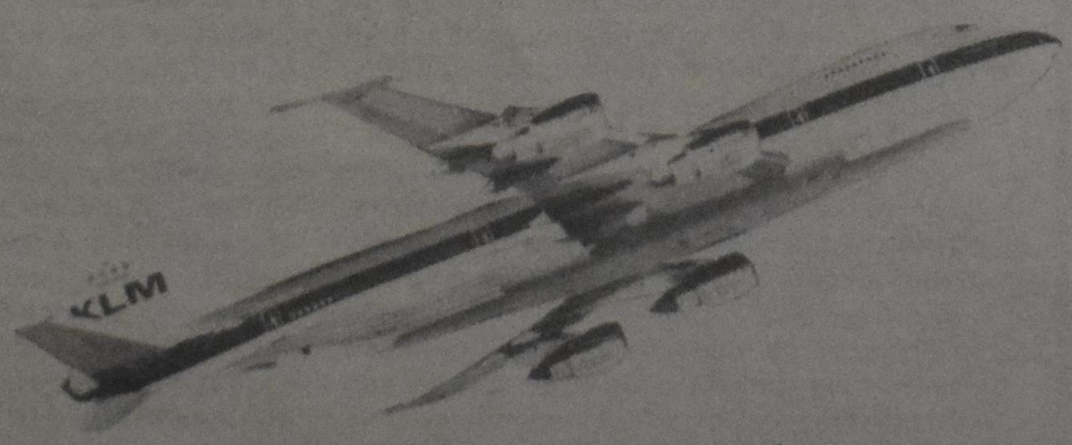

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De Pinkster-Gave

Het Pinksterfeest is weer voorbij. Toch hoop ik dat het niet ongemerkt aan ons voorbijgegaan is. Dat kan zo gemakkelijk. We zijn er zo aan gewend geraakt om christelijke feestdagen te vieren. En toch, zolang ze gevierd worden behoren ze een bijdrage te leveren aan de vernieuwing van ons geloof in Hem van wien die feesten spreken. Predikers van het evangelie kunnen de boodschap die het feest brengt niet verder brengen dan tot aan de oren. Gods Geest moet de boodschap brengen in ons hart. Boodschappenjongens zijn nodig, maar ze kunnen niet meer doen dan de boodschap overbrengen, zodat ze gehoord wordt. Gods Geest moet die boodschap zo aan ons verstand brengen, dat we feest kunnen vieren, en weten dat die Heilige Geest die op Pinksteren over de kerk en in de kerk werd uitgestort, ook ons hart vervult, en ons enthousiast maakt om ‚getuigen' van de Here Jezus te zijn.

Voordat de Here Jezus naar de hemel voer, zei Hij tot de apostelen: „Gij zult kracht ontvangen wanneer de Heilige Geest over u komt, en gij zult mijn getuigen zijn . . ." Dat is niet een tekst voor de apostelen alleen, maar voor de hele kerk. Dat blijkt wel uit de toevoeging: Gij zult mijn getuigen zijn te Jeruzalem en in geheel Judea en Samaria, en ‚tot het uiterste der aarde.' Jeruzalem en Judea en Samaria lagen vlakbij, maar Canada en Midden-Amerika niet, die lagen niet binnen de gezichtskring der apostelen. En daarom komt die tekst over de hoofden van de apostelen heen tot ons, tot de kerk van de twintigste eeuw!

Zo spreekt de Here Jezus tot Zijn kerk over de Pinkstergave: Gij zult kracht ontvangen wanneer de Heilige Geest over u komt! Is het niet geweldig? De Here Jezus laat Zijn discipelen niet aan hun lot over. De Here Jezus had al eens tegen hen gezegd: Ik zal u niet als wezen achterlaten. Een mens kan niet zelfstandig zijn weg door het leven gaan. Zongen we niet vaak: Ga niet alleen door het leven, die last is u te zwaar? In al ons doen en laten behoren wij afhankelijk te zijn van Christus. En Christus weet dat zijn discipelen niet in eigen kracht verder kunnen gaan. Als ze op eigen kracht moeten leven dan is er wel een die al gauw zegt: ik ga vissen . . . en de anderen zeggen: ik ga met je mee! De Here Jezus heeft een Pinkster-gave voor zijn discipelen: Gij zult kracht ontvangen, wanneer de Heilige Geest over u komt.

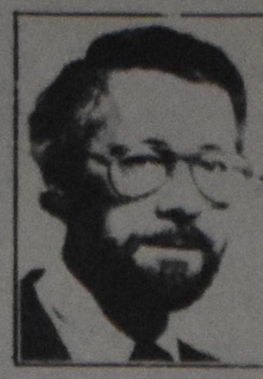
Als de Here Jezus zijn discipelen een opdracht gaat geven dan weet Hij dat ze die niet kunnen vervullen in eigen kracht, en daarom belooft Hij hun kracht van omhoog. Gij zult kracht ontvangen! En wij weten nu dat die belofte in vervulling is gegaan. Voor allen en een ieder van hen. Een geluid als van een geweldige windvlaag voor allen, en tongen als van vuur op ieder van hen. Zij werden allen vervuld met de Heilige Geest, en door Hem was er kracht van omhoog gekomen in die groep van ongeveer honderd twintig personen, die met elkaar eendrachtig volhardden in het gebed, en heilbegerig wachtten op de vervulling van Christus' hemelvaartsbelofte voor allen en een ieder van hen.

Gij zult ontvangen . . . , als de Here Jezus zoiets zegt tegen zijn kerk, dan moet ze ernst maken met zijn belofte. En dat hebben de gelovigen toen gedaan. Tien dagen lang bleven ze bij elkaar in een zaal bij de tempel, worstelend in het gebed om de vervulling van Christus' belofte.

De vervulling van een belofte van Christus valt Gods volk niet zomaar in de schoot. U weet hoe de Pinkstergave de apostelen en die met hen vergaderd waren, ten deel viel. In de weg van gebed. ‚Deze allen bleven eendrachtig volharden in het gebed!' en sommige namen worden ook nog genoemd: eerst de apostelen, elf in getal, en Maria, de moeder van Jezus en zijn broeders, en nog enige vrouwen. En het schijnt dat na enige dagen de groep aan groeit tot ongeveer honderdtwintig, en dan komt tenslotte op de tiende dag de gift van boven, kracht van omhoog, de Heilige Geest! Gods kerk was werkzaam met Christus' belofte. Actief bezig, eendrachtig biddend. En toen kwam de Heilige Geest! Wat een voorrecht om te mogen behoren tot de gemeente die door de Heilige Geest als Zijn residentie wordt gekozen. Wat zijn we rijk als we mogen behoren tot de gemeente van onze Here Jezus Christus, die de Pinkstergave heeft ontvangen.

Ieder levend lid moet dan ook ondermeer zeggen met Zondag 20 van de Heidelbergse Cathechismus als er gevraagd wordt: wat gelooft gij van de Heilige Geest?: ‚Dat Hij ook mij gegeven is' — Wat een Pinkstergave!

J. VanHarmelen



Dag oude dag!

by Ab Vander Mey

Gevaren en lichtpunten

Er zijn een aantal gevaren welke zich vooral bij ouderen voordoen, zoals: je negatief tegen alles op te stellen en alles kritisch af te breken. We gaan dan het oude verheerlijken ten koste van het nieuwe en alles valt ten nadele van tegenwoordig uit. In de ouderdom worden de stramme knieen nogal eens gebogen voor de afgod van toen. Toen was alles heerlijk. Toen waren de kerken van hout en de predikanten van goud. Toen werd er niet gedacht of gesproken over de vrouw in het ambt.

Een tweede gevaar dat de ouderdom bedreigt is de starheid. Als we ouder worden hebben we de neiging om oogkleppen te dragen, om altijd maar een kant uit te kijken.

Als we ouder worden gaan we op de vissers lijken die op het meer van Galilea visten. Zij hadden de hele nacht gevist en niets gevangen. Toen verscheen Jezus aan het strand en hij riep hen toe: „ Jullie moeten het net aan de andere kant van het schip uitwerpen, dan zul je succes hebben." Dat betekende dat ze best eens een andere methode konden proberen.

De ouderen staren zich ook wel eens blind op die jeugd van tegenwoordig, met hun andere en vrije manieren van doen en laten. Maar laten wij niet vergeten dat juist dit enthousiaste stuk idealisme welke bij de jeugd voorkomt, door de Heer wel eens heel anders zou kunnen worden bekeken dan door ons. Erger je je teveel aan de jeugd terwijl je aan hoge bloeddruk lijdt, wat bij ouderen nogal eens voorkomt, dan is het gevolg dat de bloeddruk stijgt en je jezelf ziek gaat voelen. Hierin ligt trouwens ook een medische wenk in de Bijbel: „Oordeelt niet opdat gij niet geoordeelt wordt."

En over roddelen gesproken. Hoe zou uw leven eruit zien als u niet zou kunnen spreken? Een vraag waar wij, die maar al te graag praten, eigenlijk nooit bij stilstaan. Het feit dat wij kunnen spreken legt een zware verantwoordelijkheid op onze schouders. Stel u eens voor dat er tijdens een bijeenkomst of vergadering iemand een afluisterapparaat had geplaatst dat alles vastlegde waarover gesproken was die avond en dat wij de volgende dag naar die bandjes moesten luisteren. Zouden wij dan dikwijls niet schrikken van onze gesprekken en wensen dat de bandjes zouden zwijgen? De tong is een onberekenbaar kwaad. Met de tong loven wij onze Heiland en met dezelfde tong vervloeken wij de mensen.

Al maakt iedereen zich schuldig van tijd tot tijd om met zijn tong te zondigen, toch geloof ik dat oudere mensen er bijzondere last van hebben en dat een hogere leeftijd er soms vanzelf toe neigt. Daar zijn een aantal redenen voor. Ten eerste, er is zo weinig te doen, er is sinds jaren al een leegte gekomen en dat wordt dan met roddelen opgevuld. Ten tweede wordt roddelen vooral aangetroffen waar mensen in kringen, praatavonden en soms gewoon op de gang bij elkaar zijn en met elkaar babbelen.

Wie een scherpe tong heeft kan een gevaarlijk mens zijn. Soms komt men dan in verleiding om te roddelen, en waar het soms beter is om verder niet meer te praten over een zekere zaak, worden de oude koeien nogal eens uit de sloot gehaald. Roddelen heeft al onnoemelijk veel slachtoffers gemaakt. Er zijn mensen diep door gekwetst en reputaties door gebroken. Enkel als wij onder controle van Gods Geest leven en ons bewust blijven van Gods aanwezigheid, die ons doorgrondt en kent, zullen wij

Vervolg op pag. 13

PERSOVERZICHT

• Even uw zakdoek pakken want het volgende zult u niet met droge ogen kunnen lezen. Het is ontroerend nieuws. De banken hebben toegezegd dat ze al het mogelijke zullen doen om geen kleine zaken op de fles te laten gaan of mensen uit hun huizen te zetten. Wat een mensenlievendheid, vooral omdat ze het toch al niet zo breed hebben met meer dan twintig procent rente op hun leningen.

• Ook wil ik de pet even afnemen voor premier Allan Blakeney van Saskatchewan die tenminste af en toe nog eens een verstandig woord spreekt. Dit keer drong hij aan op een meer toegevende houding zowel in Ottawa als in Alberta ten aanzien van de onderhandelingen over het energiebeleid. De twee partijen zijn namelijk weer hevig aan het sjaggeren over de olieprijs, en dat woordje van Blakeney was wel iets dat de heren in hun zak konden steken. Ik mag die Blakeney wel, die komt zo af en toe nogal verstandig uit de hoek!

• President Reagan had zo eens een praatje met de Mexicaanse president, en ze willen samen met Canada het kommunisme in Midden-Amerika gaan bestrijden met grootscheepse ekonomiese hulp. Als Reagan nou eerst eens naar kameraad Broadbent wilde gaan luisteren en de uitvoer van moordtuig zou willen beperken waren we al een heel eind verder. Dat was tussen twee haakjes ook een van de besluiten van de synode van de Hervormde Kerk in Hamilton; om Reagan te vragen om die rommel thuis te houden.

• En over kommunisten gesproken: in Polen, wat toch eigenlijk een proletariers paradijs zou moeten zijn, wordt de proletariers verteld om toch vooral niet te veronderstellen dat ze vrij zouden zijn in hun arbeidersorganizaties. Er wordt hevige druk uitgeoefend op de nieuwe bond in Polen om pootjes te geven aan de regering. Wie denkt dat het kommunisme de proletariers bevrijdt van hun ketens is lichtelijk getikt. Dat gebeurt alleen maar in de bezoedelde dromen van wereldvreemde idealisten.

• In Nederland hebben ze uiterst beleefd, maar niettemin uitdrukkelijk bedankt voor 48 Amerikaanse kernraketten. Vrij vertaald kwam de diplomatieke taal hierop neer: „geef ons portie maar aan Fikkie." Er wordt in Washington gevreesd dat in andere NAVO landen de reaktie wel eens dezelfde zou kunnen zijn. 't Zijn daar bondgenoten die wel de lusten maar niet de lasten willen hebben.

• Die generaal Haig kan nog maar steeds niet aan zijn nieuwe baantje wennen. Hij heeft nog steeds heimwee naar de tijd toen hij met een verzameling sterren op z'n kraag liep en iedereen voor hem eerbiedig in de houding sprong. Hij kan 't niet zetten dat de pers wel eens wat te horen krijgt wat officieel niet voor hun oren bestemd is. Ik zou zeggen, dan moet hij zijn ambtenaren maar de toegang tot Washington's kroegjes ontzeggen. Daar pikken die journalisten het meeste van het nieuws op natuurlijk.

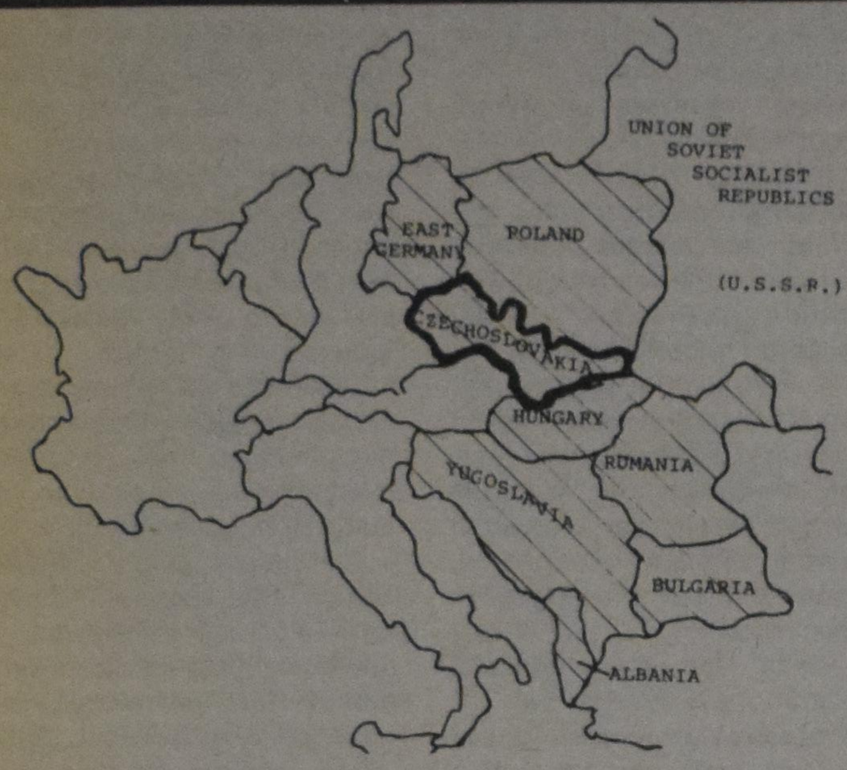
• De Israeliese luchtmacht maakte korte metten met een kerwapenfabriek in Bagdad. Op Zondagochtend gooiden ze't hele geval pardoes in de puin. De aktie werd algemeen afgekeurd, maar wie goed luistert hoort hier en daar een nauwelijks verholen diplomatieke zucht van verlichting.

• De synode van de Hervormde Kerk in Amerika vergaderde voor het eerst op Canadese bodem, namelijk in Hamilton en de broeders en zusters (!) hadden het erg druk met hun agenda.

• Ik mocht tegenwoordig zijn op de Hollandse Dag in Moorefield, Ontario, en daar is heel wat afgebabbeld onder de meer dan vijfhonderd aanwezigen. Sommige van de moppies die er getapt werden zou ik nooit langs de speurneus van onze geachte redakteur kunnen smokkelen, ik ga het dus maar niet proberen. Alleen wil ik even vertellen dat ik geintroduceerd werd als „Zijne Majesteit Tuyl" hetgeen met algemene hilariteit begroet werd.

(Zijne Majesteit), Carl D. Tuyl

Het somberste land van Europa



door Michael Bourdeau

EVANGELICAL TIMES/GEREFORMEERD WEEKBLAD — Van reizigers die Oost-Europa bezoeken komt bijna unaniem uit hun verslag naar voren, dat, afgezien van het piepkleine en nagenoeg ontoegankelijke Albanie, Tsjecho-Slowakije het somberste land van Europa mag heten. Niemand ontkomt bij een bezoek aan Praag, Brno of Bratislava aan het gevoel dat er een verstikkende atmosfeer hangt van frustratie, moedeloosheid en depressie; het rechtstreeks gevolg van economische stagnatie en politieke repressie.

Sinds de Sovjets in 1968 binnenstapten, zijn de regerende zetbazen van het Kremlin vastbesloten de laatste sporen van de vrijheid uit te wissen. De bij alle culturele instellingen doorgevoerde zuivering was zo grondig, dat het grootste deel van de bekende kunstenaars (beeldhouwers, schilders, filmmakers, journalisten) en van de academici van het publieke toneel verdween (in een aantal gevallen werd zelfs een faculteit, compleet met hoogleraren, wetenschappelijke staf en studenten, opgeheven). Nagenoeg van de ene op de andere dag werden alle literaire en artistieke activiteiten stopgezet.

Nooit eerder in de woelige geschiedenis van het land zijn zoveel schrijvers (meer dan 200) of monddood gemaakt of verbannen. Zij hebben al meer dan tien jaar lang machteloos moeten toezien, hoe de taal van de officiele media in hun land steeds meer trekken ging vertonen van George Orwell's „ Big Brother."

Ook de officiele Partij is niet onaangetast gebleven (circa een half miljoen „revisionisten" werd gewipt), evenmin als het industriele topkader, waar de vraag naar vakmanschap volledig ondergeschikt is gemaakt aan de eis van strikte onderwerping aan de partijlijn. Geen wonder dan ook dat de strak gecentraliseerde economie sinds een vijf-a zestal jaren flink is gekelderd, door de oliecrisis alleen maar verhaast.

Er is een groeiend gevoel van onbehagen. De burgers worden het zat om urenlang in de rij te staan voor een schamele keuze van goederen in de winkel en om alle vriendjes, die iets met de distributie te maken hebben, regelmatig om te kopen. De straatgein luidt al, dat er binnenkort zelfs geen zwarte handel meer zal bestaan.

Maar het onbehagen en de enorme apathie kunnen toch niet alleen op rekening van de slechte economische en politieke vooruitzichten geschreven worden. De dissidenten in het land geven als hoofdoorzaak de *officiele staatsideologie* aan, een verschijnsel dat aan de ene kant zo subtiel te werk gaat dat het slechts met de grootste moeite kan worden herkend, aan de andere kant even onverbiddelijk en onontkoombaar zijn gang gaat.

De meeste Westerse politieke commentatoren constateren in hun verslagen al geruime tijd het langzaam verval van overtuigingskracht dat de ideologie had. Van het krachtige geloof in de „nieuwe mens" is niet veel over. Zij echter die menen dat door de dode ideologie nu ook het politiek-sociale systeem zal bezwijken of hoogstens zal ontaarden in een pragmatisch socialisme, zien iets over het hoofd.

In een vorig jaar verschenen essay geeft Vaclav Havel, de belangrijkste Tsjechische toneelschrijver, woordvoerder van de beweging Charta '77 en al geruime tijd achter de tralies, een gedetailleerde analyse van de wijze waarop het mechanisme van de ideologische staat werkt.

Is een totalitaire staat eenmaal gevestigd, dan gaat de ideologische machine een ander doel dienen. Het stevig geplante netwerk van de staatscontrole vraagt niet om *geloof* in de leer — integendeel, geloof zou hoogstens verwarring en achterdocht wekken en een bedreiging kunnen gaan vormen. De constatering dat een revolutie haar eigen kinderen zal gaan verslinden, is tenslotte niet pas gisteren geschreven.

Welnu, het systeem heeft niet alleen vaste voet gekregen, maar ook de grote controle ingesteld. Doordat het systeem het complete materiele, fysieke leven van de staatsindividuen in haar greep heeft kan het de meeste mensen via chantage tot onderwerping dwingen. Daarvoor moet het zich wel van de ideologie bedienen, ondanks het feit dat de meeste mensen toch al in een positie gemanoevreerd zijn waarin hun baan, de opvoeding van hun kinderen, hun wijze van leven en hun totale hebben en houden afhankelijk zijn van hun loyaliteit tegenover de staat.

Havel neemt een denkbeeldige groenteman als voorbeeld en schetst met cynische precisie wat er gebeurt.

„Midden tussen de wortelen en de uien heeft de winkelier een bord in de etalage gezet met de leus: ‚Arbeiders van de wereld, verenigt u!' Waarom deed hij dat? Wat was zijn boodschap? Staat hij werkelijk te trappelen om alle arbeiders van de wereld te verenigen? Voelt hij een brandende begeerte om zijn clientele voor dat ideaal te winnen? Heeft hij er, zelfs maar heel even, ooit over nagedacht hoe zo'n eenheid zou moeten worden bereikt en wat dat zou betekenen?

Ik denk dat er nauwelijks een groenteman te vinden is van wie wij met enige zekerheid mogen aannemen dat hij over de tekst van die leus ooit heeft nagedacht hoe zo'n eenheid zou moeten worden bereikt en wat dat zou betekenen.

Welnee, het bord is gewoon tegelijk met de wortelen en de uien aan onze groenteman afgeleverd en hij heeft het gewoon in de etalage gezet. Zo gaat het immers allang. Iedereen doet dat en zo hoort het gewoon. Doet hij het niet, dan kan hij ellende verwachten; een reprimande, omdat hij de etalage niet heeft ‚aangekleed'; misschien zelfs een eerste beschuldiging van gebrek aan loyaliteit....

U ziet, aan de werkelijke boodschap van het bordje dat de groenteman neerzet, heeft hij totaal geen ‚boodschap.' De plaatsing van het bord betekent helemaal niet dat hij daarmee persoonlijk iets aan het publiek wil vertellen."

Een weigering om de leus in de etalage te zetten zou natuurlijk leiden tot het ontslag van de groenteman. Zijn kinderen zouden geen kans krijgen om te studeren. Het gezond verstand schijnt hem te waarschuwen zich niet te verzetten. Immers, zulk verzet zou in geen verhouding staan tot het effect — want dat effect is nihil.

Wie dagelijks geconfronteerd wordt met zulke kleine vernederingen, kan wel eens uit zijn humeur raken en dan als een verlate Don Quichote ten strijde trekken tegen de windmolens van de ideologie — uitspraken, leuzen, heel de rimram van de collectieve vreugde — maar hij vindt dan meteen niet zijn bazen of de geheime politie, maar zijn collega's tegen zich, zelfs zijn gezinsleden. Zij zullen hun best doen hem tot aanpassing over te halen. Immers, ook zij worden door zulk „onredelijk" gedrag in hun bestaan bedreigd. Zo worden zij, zonder het zelf in de gaten te hebben, juist de meest effectieve instrumenten van de totalitaire staat.

Doordat de staatsorganen alle beschikbare kolommen in kranten en boeken met prietpraat vullen en alle radio- en t.v. programma's steeds hetzelfde oude liedje laten herhalen, kunnen zij de meerderheid van de bevolking leren zich niet bezig te houden met zaken van lands- of wereldbelang. Wat dan nog voor de mensen overblijft om zich druk over te maken is de auto, het buitenhuisje, de hobby. Zo sluit de cirkel zich en wordt men nog sterker afhankelijk van vadertje staat, die immers voor alles zal zorgen. De jongeren, die moeite doen uit de officiele verklaringen nog wat echte informatie te peuren, raken in de brij van „Wahrheit-und-Dichtung" volledig in de mist.

Maar de propaganda-machine blijft, zelfs als haar verdraaiende functie is ontmaskerd, nog verder effectief. Vaak wordt in studentenkringen wel gepoogd de gang van zaken in de wereld of de geschiedenis te verstaan in de categorieën van het Marxisme-Leninisme. Zij hopen dan dat zij de waarheid kunnen ontdekken door de „officiele versie" gewoon om te keren.

Het slechtst is het gesteld met hen die menen, dat de waarheid gewoon niet te achterhalen valt — immers, alle overheden houden de informatie toch onder controle om hun eigen klasse-belangen te dienen. Het resultaat is doorgaans, dat zulke mensen tenslotte vervallen tot een merkwaardig soort introvertie waardoor zij zich van het bestaan van een wereld buiten hen

Vervolg op pag. 14

Dag oude dag

Vervolg van pag. 12

voor dit kwaad bewaard blijven en niet langer uit leegheid parten. Dan zullen wij bidden: Laat mij niet spreken zonder grond, bewaak de deuren van mijn mond.

Maar er zijn natuurlijk ook een aantal fijne lichtpunten welke als een dividend van de ouderdom resulteren. Je hebt een schat aan herinneringen en ervaringen opgedaan waaruit je kunt putten, en de dingen waar je je vroeger over opwond, spreken je niet meer zo aan. In het geloofsleven gaan de belangrijke dingen naar boven drijven. De tijd houdt je niet langer in bedwang. Het pensioen is maandelijks een reden tot vreugde. Je wordt dankbaarder voor de kleine attenties en je vindt het fijn als iemand naar je luistert.

Ik wil hierbij niet zeggen dat oud worden ideaal is. Ik begrijp maar al te goed wat het betekent dat naarmate men ouder wordt en men de lichaamskrachten voelt afnemen men tegelijk een stel gebreken op zich af ziet komen. Ik weet ook zeker dat ouderdom geen brevet geeft van heiligheid. Nee, ouderdom is geen paspoort tot zondeloosheid en geen ticket voor een vrij entree in het koninkrijk der hemelen. Ook in de ouderdom kan men enkel van genade leven.

„De Heer is getrouw als sterk, Hij zal zijn werk voor mij volenden. Verlaat niet wat uw hand begon, o levensbron, wil bijstand zenden."

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Het somberste land

Vervolg van pag. 13.

nauwelijks meer bewust zijn. Maar ook zij die zich in het dagelijkse propagandablad het minst willen laten verdrinken, raken het contact met de buitenwereld kwijt en raken gewend aan het hoogst merkwaardig versluierd taalgebruik van de autoriteiten.

Deze aanpassing aan de officiele ideologie, deze „kleurloze modus vivendi t.o.v. de totalitaire staat" (aldus Vaclav Havel), die in Tsjecho-Slovakije het dagelijks leven is geworden, is gebaseerd op het feit, dat de mens van heden voor alles consument is geworden. Wie deze mentaliteit van zich zou werpen, zou vrij zijn, zelfs al is hij onderdrukt.

Geen wonder dat de staat het dus vooral gemunt heeft op die groepen onder de bevolking die aan geestelijke waarden hechten — de intellectuelen en de gelovigen. De universiteit is verworden tot een fabriek van denkmodellen. De collegeroosters zitten volgepropt met verplichte college's. Wie die op een dag allemaal heeft gevolgd, heeft heus geen puf meer in iets anders.

Wie bv. Engels en Duits studeert, krijgt de originele bronnen nauwelijks onder ogen. Inplaats daarvan krijgt hij voorgekookte dictaten, waarin de docent eerst netjes de klasse-achtergrond van de bestudeerde schrijvers of hun boeken heeft uiteengezet; die dictaten moeten dan uit het hoofd worden geleerd. Zo worden de „instituten voor hoger onderwijs" gebruikt om de ontwikkeling van het denken te verhinderen.

Op dezelfde manier wordt de organisatie van de kerk gebruikt om het religieuze leven zelf te verstarren. Men dwingt de bisschoppen tot het houden van politiek preken — waarin, net als in de partijpers, om de haverklap woorden als „vrede" en „gelijkheid" moeten voorkomen en uiteraard „het verfoeilijke imperialisme."

De religieuze pers is daarom doorspekt van bijvalsbetuigingen aan de „uitbouw van het socialisme," waarbij de bijbel te pas en te onpas bewijsplaatsen mag leveren.

Tegen deze achtergrond moet men ook de campagne in Tsjecho-Slovakije zien, die enige tijd geleden is gestart om het (bescheiden) religieuze reveil in de kiem te smoren. Immers, het handjevol intellectuelen dat filosofische congressen organiseert is niet zo groot — hun invloed op het volk is toch maar beperkt. Laat ze dus hun gang maar gaan.

Maar dat er sinds enige tijd een sterke groei is van het aantal (natuurlijk clandestiene) bijbelkringen en dat er in het geheim nieuwe predikanten worden bevestigd en priesters worden gewijd, dat kan verstrekkende gevolgen hebben. Stel je voor: zo zouden gewone mensen kunnen leren, zich tegen de „grote leugen" te gaan verzetten.

Sinds een klein jaar is daarom het netwerk van de partij zich, via dagelijkse doses in de kranten, aan het sluiten rond het „monster van de religie." De Tsjecho-Slowaakse partijleider Vasil Bilak heeft op het Partijcongres in Praag vorig jaar de afgevaardigden op het hart gebonden, „de hoogste prioriteit te geven aan de atheïstische opvoeding."

Bij het voortgezet onderwijs worden sindsdien de leerlingen verplicht lessen in het atheïsme te volgen. Wie daarbij wegblijft, krijgt gegarandeerd slechte cijfers. En de lessen zijn veel geraffineerder opgezet dan voorheen het geval was. Dat blijkt kristalhelder uit het motto, dat de atheistische opvoedingskern aan de orde stelde op het lyceum in Trencin:

„Welvaart komt pas, als de laatst overgebleven priester is neergeslagen met de laatst overgebleven steen van de laatst overgebleven kerk."

Aan huiszoeking en verhoor zijn de christenen (in meerderheid Rooms-Katholieken) in dat land inmiddels wel gewend geraakt. Daarom heeft de staat nu iets nieuws bedacht: Zij zet jonge geheime agenten in de trein die in alle rust en openheid religieuze lectuur gaan zitten lezen — zo kunnen zij gemakkelijk infiltreren in de clandestiene groepen christenen.

Het is duidelijk: de autoriteiten hebben begrepen uit welke hoek de echt gevaarlijke wind tegen de staatsideologie waait.

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THANKS

BERGSMA: Our sincere thanks to relatives and friends who remembered us with cards, flowers and gifts on our 40th Wedding Anniversary.
Thea & Gerben Bergsma,
Chilliwack, BC

GEERLINKS: We wish to express our sincere thanks and appreciation to our children, relatives and friends for making our 25th Wedding Anniversary such a happy occasion. Thank you for the gifts, flowers and cards. Above all we thank the Lord for all his blessings and care throughout these years.
Harm and Anna Geerlinks,
R.R.#1, St. Anns, ON L0R 1Y0

TALSMA: We wish to thank all our children, grandchildren, relatives and friends who remembered us on our 60th Wedding Anniversary. Your many cards, letters and good wishes are very much appreciated and will long be remembered. Above all, we thank God who has blessed us together so abundantly through all these 60 years. May God bless you all, dear friends.
Mr. and Mrs. Albert Talsma,
4 Nels St., Apt. #106, Bowmanville, ON L1C 1E5

VANDER VEEN: Thanks to our God! Thanks to you, brothers and sisters, for coming and enjoying with us, our 50th Wedding Anniversary and for the presents, flowers and cards from far and near. Especially we thank you, dear beloved children and grandchildren, for your constant love and affection.
C.K. Vander Veen and Albertje Vander Veen-Kobes

VANDER VLIET: A sincere thank you to our family, relatives and friends for sharing our 35th Wedding Anniversary celebrations with their many cards, flowers and gifts. This has been a day to remember always.
Arthur and Minnie Vander Vliet,
Dunnville, ON

BIRTHS

BUESINK: George and Marilyn (nee Zondervan), thank the Lord for the precious gift of another child, a son, GEORGE JERRY (Geordie), born May 20, 1981. A brother to Jennifer, Christa, Leanne and Charlene. Another grandson for Mr. and Mrs. Jerry Zondervan, Blenheim, ON and Mr. and Mrs. John Buesink, Strathroy, ON.
175 Metcalfe St. E., Strathroy, ON

ELGERSMA:
God, in his grace, gave us a son.
He came June 3, 1981.
9 pounds 8 ounces is his weight;
MARK HARTLEY, we him designate.
He's doing fine, as is his mother;
For Joyce and Dawn a baby brother.
John and Lynne,
R.R.#1, Cayuga.

BIRTHS

DROST: With joy and gratitude to the Lord, we, John and Linda, wish to announce the safe arrival of our first child, ANGELA ELLEN, on May 29, 1981. She is the first grandchild for Mr. and Mrs. Ralph Hoftyzer of Moorefield, ON; and the 8th grandchild for Mr. and Mrs. K.R. Drost of Listowel, ON.
R.R.#3, Listowel, ON N4W 3G8

HOFLAND: The Lord graciously giveth. It is already 2 months ago that the Lord gave us JOHANNES PIETER on April 20, 1981. He is a brother for Kristen and Derek. Bert and Atie Hofland.
R.R.#3, Campbellville, ON L0P 1B0

HORNEMAN: We thank God for the precious gift of a son, MARK RICHARD, born May 20, 1981. A brother for Leanne and Rhonda. Mark is the 10th grandchild for Mr. and Mrs. George Zee of Red Deer, the 9th grandchild for Mr. and Mrs. Dick Horneman of Rollyview, and the 39th great-grandchild for Mr. and Mrs. Frank Zee of Red Deer.
Abel and Tena Horneman.
Rollyview, AB T0C 2K0

KOOPMAN: Reynold and Marlene thank God for the safe arrival of, SCOTT TIMOTHY, 10 lbs., born on May 26, 1981. A brother for Roger. Second grandchild for Mr. and Mrs. H. Koopman and fifth grandchild for Mr. and Mrs. J. Veldstra.
General Delivery, Mt. Hope, ON L0R 1W0

REININK: On Sunday, June 7, 1981, we, William and Rita were blessed with the birth of a son, KORNELIUS LAMBERT. We thank the Lord for the precious gift of life. A brother for Andrea and Derek. 5th grandchild fo Frank and Cobie Reinink, Blyth, and also 5th grandchild for Dick and Ann Attema, Smithville.
R.R.#4, Walton, ON (Blyth Chr. Ref. Church).

VAN TUYL: We thank the Lord for the safe arrival of our 4th child, a daughter, REBEKAH, born on Wednesday, June 3, 1981. A little sister for Adam, Matthew and Sarah. Happy parents are Leo and Tina Van Tuyl (nee De Boer).
General Delivery, Wellandport, ON L0R 2J0.

MARRIAGES

BANNERMAN-BEEKSMA: Mr. and Mrs. Clifford Bannerman and Mr. and Mrs. Arie Beeksma, all of Owen Sound, ON, are pleased to announce the marriage of their children, JILL and HARRY. The ceremony will take place, D.V., Saturday, June 27, 1981 at 3:00 p.m. in the Central United Church, Owen Sound, ON.

HAGEMAN-OUDYK: Mr. and Mrs. Glen E. Hageman of Denver, CO, are pleased to announce the forthcoming marriage of their daughter, LAURIE JANE to GEORGE HENRY, son of Mr. and Mrs. John Oudyk of Newtonville, ON. The ceremony will take place, the Lord willing, on Saturday, June 20, 1981 at 4:00 p.m. in Calvin College Seminary Chapel, Grand Rapids, MI.
Future address: R.R.#4, Bowmanville, ON L1C 3K5

KRAMER-WESTERNENG: Mr. and Mrs. Albert Kramer and Mr. and Mrs. Evert Westerneng, are happy to announce the forthcoming marriage of their children, PATRICIA GAIL to EDWARD BERT CHRISTOPHER. The wedding will take place, the Lord willing, on Saturday, June 20, 1981 at 3 p.m. in the Woodbridge Maranatha Chr. Ref. Church. Rev. J. Van Stempvoort officiating.
Future address: 310 Victoria Ave. W., Winnipeg, MB R3C 1S8

MARRIAGES

BEINTEMA-YZERMAN: Believing that the Lord has brought us together, MRS. SHIRLEY BEINTEMA and MR. JOHN YZERMAN are pleased to announce their forthcoming marriage. The ceremony will take place on Saturday, June 27, 1981 at 2:30 p.m. in the Chr. Ref. Church, Orangeville, ON. Rev. H. Gunnink officiating.
Future address: 124 Stewart Ave., Cambridge, ON

BEINTEMA-YZERMAN: We the children and grandchildren of,

MRS. SHIRLEY BEINTEMA and
MR. JOHN YZERMAN

rejoice that the Lord has brought them together. The wedding ceremony will take place on Saturday, June 27 at 2:30 p.m. in the Chr. Ref. Church of Orangeville, ON. Rev. Gunnink officiating.
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Teena & Peter Post; Jennifer, Michael — Brampton, ON
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Yzerman family
Margaret & Henk Nymeyer; Liz, Charmaine — St. Thomas, ON
Ria & Goof Buys; Adrian, Nellie, Betty, Robert, Tracy — Tara, ON
Harry & Nancy Yzerman; Ed, Tammy, Jeffrey, Timothy — Calgary, AB
Herman & Jenny Yzerman; Greg, Kim, Lee-Ann, Melanie — Puslinch, ON
Ellen & Ed Helden; Christie — Waterdown, ON
Marg & Rink Duiker; Rink Jr., Bonnie, Michelle — Mt. Pleasant, ON
Peter & Barb Yzerman; Sherri, Jason, Jody — Branchton, ON
Elsie & Rick Kerkhof; Kevin — Branchton, ON
John & Vivian Yzerman; John Jr., Mark — Puslinch, ON
Will & Melanie Yzerman — Cambridge ON
Ted Yzerman — Toronto, ON
Sue Yzerman — Cambridge, ON
Future address: 124 Stewart Ave., Cambridge, ON

LEISTRA-WYMENGA: Mr. and Mrs. William Leistra and Mr. and Mrs. Jake Wymenga, are pleased to announce the forthcoming marriage of their children, MARLENE ANNE and WILLIAM. The ceremony will take place, the Lord willing, on Friday, June 26, 1981 at 7 o'clock in the First Chr. Ref. Church, Chatham, ON. Rev. J. Tenyenhuis officiating.

NOORLOOS-SIPKENS: Mr. and Mrs. Anton Noorloos of Wyoming, ON, are pleased to announce the forthcoming marriage of their daughter, JENNIFER CHRISTINE to KENNETH PETER, son of Mr. and Mrs. Stan Sipkens of Sarnia, ON. This ceremony will take place, the Lord willing, in the Wyoming Chr. Ref. Church on Saturday, July 4, 1981 at 3:30 p.m. Reverend Wm. Renkema officiating.
Future address: R.R.#1, Wyoming, ON N0N 1T0

REININK-VOS: "Love is of God" (1 John 4:7).
Believing that marriage is ordained of God, we JENNY and HENRY, together with our parents, Mr. and Mrs. Frank Reinink, Walton, ON, and Mr. and Mrs. Paul Vos, Carlisle, ON, wish to announce our forthcoming marriage which will take place, D.V., June 26, 1981, at 7:00 p.m. in the Calvin Chr. Ref. Church, Hwy. 5, Dundas, ON. Rev. J. Zantingh officiating.
Future address: Carlisle Rd., R.R. #1, Freelton, ON L0R 1K0

HAPPY NEWS?
Why not share it with our entire C.C. readership?

MARRIAGES

ROZEMA-REESE: Mr. and Mrs. M. Rozema of Edmonton, AB, take pleasure in announcing the forthcoming marriage of their daughter, TRUDY WILLEMINA to ALAN WILLARD, son of Mr. and Mrs. W. Reese of Edmonton, AB. The wedding is to take place, D.V., on July 4, 1981 at 2:30 p.m. in the West End Chr. Ref. Church of Edmonton, AB. Rev. G. Pols and Rev. J. Oosterhuis officiating.
Future address: 501 Gailbraith House, Michener Park, Edmonton, AB T6H 5A2

ANNIVERSARIES

Almkerk — Vineland, ON
1931 — July 3 — 1981
With praise and thanksgiving to God, for the time he has given our parents and grandparents together, we hope to celebrate with them:

JOHN and CHRISTINA COLYN
(nee Scherff)

the joyous occasion of their 50th Wedding Anniversary. It is our prayer that they may continue to live in the strength of the words of Psalm 33:18: "Behold, the eye of the Lord is on those who fear him, on those who hope in his steadfast love."
Bill & Margaret Colyn; Joe & Joanne, Margaret, Jim, Anita, Dorothy & Bob, Sylvia, David
Annie & Jake VanderMeulen; Earl, Christine, Evelyn & Sid, Marlene, Elizabeth, Jacqueline, Andrew
Allard & Imie Colyn; Randy, Karen, Henry, Danny
Joanne & Henk Knevel; Andrea, Michelle, Almyra, Peter
John & Mary Colyn; Dale, Brent, Jill, Heidi
Gerda & Andy VanderKloet; Jana, Ingrid, Marie
Open house will be held on July 4, 1981, from 2:00 - 4:00 p.m. in the Calvin Memorial Chr. School Gym, 300 Scott St., St. Catharines, ON. Best wishes only, or if so desired, donations may be made to the Niagara Peninsula Crippled Children's Centre.
Home address: 16 Miller Ave., Vineland, ON L0R 2C0

On June 5, 1981, we were thankful that God granted us the opportunity to celebrate with our parents and grandparents,

BONNE and TINA DE BOER

the occasion of their 35th Wedding Anniversary. Our prayer is that he will continue to guide and bless them.
With love:
Steve & Monica De Boer
Henry & Hilda Poortinga; George, Trina, Stephen, Mark, Evan
Eric & Nancy De Boer; Benny, Danny

Groningen — Toronto
1956 — 1981
Isaiah 58:11
With joy and thankfulness to our God, we celebrate with our parents and grandparents,

REINK and JANNY FOLKERTS
(nee Roelfsema)

their 25th Wedding Anniversary on July 10. We pray that God will give them many more years of happiness.
Love from their children:
Trixie & Dan; David
Bill & Sharon
Mark & Colleen
Steven
Bernice
There will be an open house, Saturday, July 11, 1981 from 2 - 5 p.m. at their home: 115 Wedgewood Dr., Willowdale, ON M2M 2H6.

ANNIVERSARIES

1951 — June 28 — 1981
Zwijndrecht — Midland
With thankfulness to the Lord, we wish to announce the 30th Wedding Anniversary of our parents,

PIETER and JANNA HENDRIKA DEN BOER
(nee Bakker)

We wish them God's blessing and many more happy and healthy years together. Congratulations and love from children and grandchildren:
Jean & Aartje Sarrazin; Jessica, Rebecca — Toronto
Patricia denBoer — at home
An open house will be held for all relatives, friends and acquaintances who wish to congratulate them on Saturday, June 27, from 2 - 4 p.m. and 7 - 9 p.m. at their home address: 398 Cornell Dr., Midland, ON.

1936 — July 7 — 1981
Gendringen — Brighton
"Behold, the eye of the Lord is on those who fear him, on those who hope in his steadfast love" (Psalm 33:18).
We, as children and grandchildren, praise and thank the Lord for the abundant blessings and joys he bestowed upon our parents and grandparents,

JOHN and HENDRIKA HOFTYZER
(nee Teeuwsen)

who hope to celebrate their 45th Wedding Anniversary on July 7, 1981, D.V. It is our sincere prayer that our heavenly Father will continue to strengthen and bless them.
With love from us all:
Jo & Lammert Barink; Henry, John, Gary, Edwin — Trenton, ON
Riek & John Vink; John, Hetty, Harry, Andrew, Catharine — Brighton, ON
Betsy & Bill Witteveen; Henrietta, Albert, Joanne, Annetta, Darren, Jacqueline — Grassie, ON
Frances & Joe VanderMeulen; Steve, Sandra, Jeff, Tom — Keene, ON
Anne & Hans Kers; Gerda, Ivan, Dwight, Gerald — Stayner, ON
Bert & Anne Hoftyzer; John, Paul, Grace, Cheryl — Stayner, ON
Dianne & John Lubberts; Brent, Sophia, Nataschia, Quentin, Justin — Grimsby, ON
Frank & Julia Hoftyzer; Michelle, Arlene, Daniel — Hastings ON
Open house will be held on July 11, 1981 from 2:30 to 5 p.m. in the Church Hall of the Ebenezer Chr. Ref. Church in Trenton. Best wishes only, please.
Home address: R.R.#3, Brighton, ON K0K 1H0

1956 — June 30 — 1981
Wyoming
"And the peace of God, which passes all understanding shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).
With joy and thanksgiving to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

ANTON and TINE NOORLOOS
(nee Trijntje Korvemaker)

Our prayer is that God may bless them with many more years of happiness, keeping them in his care
With congratulations and love:
John & Marg (fiance)
Jennifer & Ken (fiance)
Freda
Arley-Ann
Alfred
Linda
Home address: R.R.#1, Wyoming, ON N0N 1T0

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Classified Advertising

ANNIVERSARIES

1936 June 25 1981

With much joy and thankfulness to our God, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JOHN and ANNE KNOOP
(nee Beens)

May God grant you continuing health, love and happiness in the coming years.

With love and congratulations:
Jack & Tina Knoop — Edmonton
Harry & Shirley Knoop — Edmonton
Marinus & Greta Meyerink — Edmonton
Cornell & Sharon Knoop — Edmonton
Alan & Anne Klaver — Edmonton
Jack & Joanne Van Twuyver — Edmonton
John & Maria Knoop — Edmonton
Henry & Janet Knoop — Bowmanville
Ted & Jeanne Tiemessen — London
Ed Knoop — Edmonton
Grandchildren: Billy, Eddy, Debbie, Terry, Rob, Ken, Yvonne, Jeff, Anita, Wendy, Caroline, David, Sharon, Wesley, Mark, Corey, Doug, Brian, Mark, Darryll, Pat, Ray, Curtis, Duane, Jason, Michelle, Kara, Jessica, Lydia, David, James, Alana, Gregory.

Open house, Friday, June 26, 1981 from 7:30 - 11:00 p.m. at Edmonton Chr. High School gym.

"Your word is a lamp to my feet and a light for my path" (Psalm 119:105).

With joy and thanksgiving to God, we, the children of

ALBERT and EVELYN KOOPMANS
(nee Jaarsma)

hope to celebrate with them, their 25th Wedding Anniversary on July 6, 1981, D.V. May the Lord continue to bless and guide you in the coming years. Love and congratulations from:

Alan & Dorothy Koopmans
Bill & Louise (engaged)
Dorothy
George
Donald
Kevin
R.R.#1, Telkwa, BC V0J 2X0

1946 June 27 1981

Buitenpost, Friesland — Burlington, Ontario

With joy and thanksgiving to the Lord, we share the gratitude of our parents,

KLAAS and ANNA PROCEE
(nee Elzinga)

on their 35th Wedding Anniversary.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).

With love and warmest congratulations:
Heidi & Stuart Spoelstra; Sean, Sara — Kingston, ON
Jerry & Cynthia Procee; Melissa — Burlington, ON
Henry & Linda Procee; Brendan — Drayton Valley, AB
Home address: 216 Belvenia Rd., Burlington, ON L7L 2G4

OBITUARIES

Suddenly, on June 6, 1981, the Lord took home, on his time, our dear son-in-law, brother-in-law, and uncle,

PETER LUBBERS

age 50.

"Some day the silver cord will break ... And I shall see him face to face."

Dear husband of Alice Lubbers (nee Benjamins) and father of Diane, John, Gerald, Joyce, Peter and Glen.

Dearly missed by family:
Mr. & Mrs. Jan Benjamins
Jantje & Henk Schepers
Aaltje & Jan Vos
Tena & Rex Zomer
Joan & Bert Lubbers
Grace Benjamins (nee Meinen)
Gerrit & Esther Benjamins
Nieces and nephews
R.R.#5, Dresden, ON N0P 1M0

OBITUARIES

„Zo ik niet had geloofd, dat in dit leven
Mijn ziel Gods gunst en help genieten zou,
Mijn God, waar was mijn hoop, mijn moed, gebleven?
Ik was vergaan in al mijn smart en rouw.
Wacht op den Heer, godvruchte schaar, houd moed:
Hij is getrouw, de bron van alle goed;
Zo daalt Zijn kracht op u in zwakheid neer;
Wacht dan, ja wacht, verlaat u op de Heer"
(Psalm 27:7).

On June 3, 1981 the Lord, in his infinite wisdom and grace, took unto himself, in his eternal glory, our beloved husband, father and grandfather,

PETER FOLKEMA

in his 61st year. He was a blessing and inspiration to us all, and we now rejoice in the certain knowledge that he is now with his Lord and Saviour.

His loving wife: Margaret Folkema (nee Lok).
Children:
Rita & John Horneman — Chatham
Mike & Willy Folkema — Montreal, PQ
Clare Folkema — London
Frank & Brenda Folkema — Kemptville
Sandy & David Daugherty — London
13 grandchildren

Funeral services were held Friday, June 5, 1981 at the First Chr. Ref. Church, Chatham, ON. Rev. L. Slofstra and Rev. R.G. Fisher officiating.

On Wednesday morning, June 3, 1981, our heavenly Father, in his mercy, called home his faithful servant,

PETER FOLKEMA

The Consistory of the First Chr. Ref. Church of Chatham, ON, expresses their sincere sympathy to his wife Margaret and their children, and wishes them the Lord's strength and comfort in their time of mourning. Peter was a faithful Deacon as well as a strong supporter of the work of the Back To God Hour.

On Sunday, June 7, 1981, the Lord in his wisdom, called from the Church militant to the Church triumphant, our beloved brother,

GERRIT HOGETERP

dear husband of Susan Wynia.

We pray the Lord to strengthen and sustain Susan and the children in this sorrow.

His brothers and sisters:
Cornelius & Dorothy Hogeterp — St. Thomas
John & Patricia Hogeterp — Jarvis
Tryntje Hogeterp — Heeg, Fr.
Hazel DeBoek — Cambridge
Peter & Lucy Hogeterp — Hagersville
Ralph & Rena Hogeterp — Cayuga
R.R.#1, Jarvis, ON

On June 1, 1981, the Lord took out of our midst, after a brief illness, at the age of 41 years, our beloved son and brother,

FRANK (Folkert) VAN GORKUM

— St. Thomas

Dearly missed by his parents:
George & Anna Van Gorkum — R.R.#2, Strathroy
2 sisters:
Tina de Jonge — Chatham
Gretta Buzeman — Vergennes, VT
4 brothers:
Fred — Chatham
Ted — BC
Don — Watford
Richard — Chatham
Also missed by many nieces and nephews.
Psalm 46:1.

OBITUARIES

Suddenly, on June 7, 1981, the Lord took unto himself, our dearly beloved husband, father and grandfather,

GERRIT HOGETERP

at the age of 63.

"As for me and my house we will serve the Lord" (Joshua 24:15b).

Sadly missed by:
wife: Zuster Hogeterp (nee Wijnja)
and children:
Wilma & Peter Wamsteeker — Mississauga, ON
Pete & Gretha Hogeterp — Welland, ON
Ben & Jeanette Hogeterp — Simcoe, ON
Ruth & Wally Zandberg — Caledonia, ON
Karl & Lynne Hogeterp — Nanticoke, ON
Audrey & John Miedema — Hagersville, ON
Beverley — at home
and 10 grandchildren

Funeral service was held June 10, 1981 at 2:00 in the Ebenezer Chr. Ref. Church, Jarvis, ON with Rev. J. Tuininga officiating.

Home address: R.R.#1, Jarvis, ON N0A 1A0

On Monday, May 25, 1981, the Lord took home, his child, our beloved husband, father and grandfather,

BART WOBBEN

He will be greatly missed by his wife, children and 6 grandchildren.

Psalm 91.

Tina Wobben (nee Noordhuis)
Irene & John Houk — St. Louis, MO, U.S.A.
Debbie & Tom Harmon — Grand Rapids, MI, U.S.A.
Albert & Brendlee Wobben — Calgary, AB
10316 Lauder Ave., Edmonton, AB T5E 5P8

TEACHERS

FRUITLAND: John Knox Memorial Christian School has an opening in a **split grade 2 and 3 class** for the school year 1981-82. Prospective or experienced teachers are encouraged to apply. Inquiries and applications should be directed to: William Slofstra, Principal, P.O. Box 27, Fruitland, ON L0R 1L0 or call: 1-416-643-2460.

GUELPH: Due to continued growth, John Calvin Christian School in Guelph, ON, invites applications for a potential opening in the **primary grades.** Please contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school) or 836-6507 (home).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

TERRACE: Centennial Christian School in Terrace, BC invites applications and inquiries for the possibility of a **Kindergarten/grade 1 combination.** Starting September 1981. Experienced or new teachers are invited to write or phone: Mr. Luke Janssen, Principal, Box 317, Terrace, BC. Phone: (604) 635-6173 (school), (604) 638-1225 (home).

PRINCE GEORGE: Cedars Christian School invites applications from experienced teachers for an **upper elementary position** and an **English/commerce** position for junior high. Write: R. Reitsma, Principal, Cedars Christian School, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.

TEACHERS

CALGARY: Calgary Christian School is still in need of qualified teachers in **junior high French, senior high math, physics** for the 1981-82 school year. This school is a kindergarten through grade 12 interdenominational complex and there are plans to expand to other areas of Calgary. If you are interested in joining the team at Calgary Chr. School, please contact: Ulrich Haasdyk, Principal, Calgary Chr. School 2839-49 St. S.W., Calgary, AB T3E 3X9 or phone: (403) 242-2896.

HELP WANTED

FARM MANAGER: needed to operate broiler farm; located **north of Toronto**, near Newmarket; house supplied; salary, company benefits and bonus system. If interested please call: (416) 473-2444 to arrange for an interview.

GREENHOUSE GROWER wanted in Brantford area, with knowledge in the production of cut mums and special day crops. Full time. Send resume to: **Passmores Flowers**, 291 Erie Ave., Brantford, ON N3S 2H7 or call: 519-752-7885 and ask for Dennis.

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- Pleasant telephone manner
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- Typing speed of approximately 55 w.p.m.
- Similar experience desirable

Applicants send resumes and letter of recommendation, by June 30 to: **Laura V. Visser, Salem Christian Mental Health Assoc.,** 26 Burnett Ave., Willowdale, ON M2N 1V1

No phone calls accepted.

REDEEMER COLLEGE

INVITES APPLICATIONS FOR THE POSITION OF

SECRETARY

Duties to include:
- setting up and maintaining office files and records.
- maintaining membership records.
- handling routine correspondence.
- typing and stenographic work.

The person will:
- have experience in secretarial functions.
- be a good writer, accurate speller and excellent typist.
- have a basic understanding of bookkeeping.
- be capable of setting up and supervising an efficient office.

The location of employment will be Burlington. Please send application including resume and references to: **Redeemer Reformed Christian College, Box 2340, St. Catharines, ON L2M 7M7.**

CRWRC wishes to consider teachers with background in languages, language arts, or reading skills, for **literacy positions in Sierra Leone.** Work in cross-cultural settings and/or group communications background would also be helpful. If you are interested, please call 616-241-1691, ext. 193, immediately.

CRWRC wishes to receive applications from people with backgrounds in **social work**, especially group work, for positions overseas. If you are interested, please call 616-241-1691, ext. 193, immediately.

Pastoral Assistance Needed

The Christian Reformed Church of Georgetown, Ontario, is seeking applications or enquiries from qualified ministers, candidates or others (ordained or un-ordained) to become part of an existing **team ministry**. Our church numbers approximately 190 families and is located in a semi-rural area about 40 miles west of Toronto in beautiful Halton Hills. Please send correspondence to: Rev. J. De Jong, 7 Hillside Dr., Georgetown, ON (CAN) L7G 4W2. All correspondence will be dealt with in strict confidence.

Experienced **secretary** required to work in Sales Department. Typing and communication skills essential. Mail resume to: Ms. Debbie Fluit, **Triple C. Imports Ltd.** 520 Parkdale Ave. N., Hamilton, ON L8H 5Y5

MINISTERS NEEDED

ST. CATHARINES: The Maranatha Chr. Ref. Church of St. Catharines is in need of pulpit supply for **July 19** and during the month of **August**. Any ministers vacationing or visiting in our area and willing to preach please contact the clerk: Mr. A. Dykema at: 29 Harcove St., St. Catharines, ON L2M 1W7 or call: 416-934-3655.

MINISTERS NEEDED

PALMERSTON: Are there ministers vacationing in our area, or those who might be able to preach for us in Palmerston on June 21, July 19 and August 2. Services at 10 a.m. and 7:30 p.m. Contact: Clerk Gerrit Hietkamp, R.R.#1, Palmerston, ON. Phone: 519-343-2801.

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ELDERLY COUPLE, early sixties, in good health, with farm background, are seeking year round employment, preferably in greenhouse. Please write: Box #4630, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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ACCOMMODATION

OTTAWA: Female student attending teacher's college, would like room and board close to University of Ottawa for 81/82 school year. Please write: Gwen Vandermeer, 154 King St., Guelph, ON N1E 4R1.

T.D.C.H. TEACHER seeks private, "homey" apartment in **Woodbridge, Brampton** or **north Toronto** area. Please write: 251 Riverside Dr. Upper, London, N6H 1E8, or phone 432-8978.

TORONTO: Student, looking for room and/or roommates in the University of Toronto area for 81/82 school year. Please write or call: Judi DeGelder, 105 Mulberry Dr., R.R.#1, Mt. Brydges, ON N0L 1W0. Phone: (519) 264-2503.

TORONTO: 19-year-old boy attending Humber College in Toronto seeks room and board in area. Contact: Rev. J. Hielkema, Box 1552, Kincardine, ON N0G 2G0 or phone: 519-396-4647.

TORONTO: Christian Reformed student would like room and board close to, or close to transportation connections to, University of Toronto. Please write or call: George Jansen, 17 Lawson Dr., Chatham, ON. Phone: 519-354-4067.

TORONTO: College senior seeks housing in the area of York University. Anyone knowing of a small apartment or who would be willing to offer room and board, please contact: Karen Schat, 147 Forest St. Chatham, ON N7L 2A5.

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MODERN HOME; modern sow barn; 5 acres; near Seaforth. FS840.

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LAYER QUOTA: 18,000 on 30 acres; modern buildings. FP480.

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TRAVEL

7 DECEMBER DIVISIE REUNIE

August 29, 1981 — at Schaarsbergen, Holland

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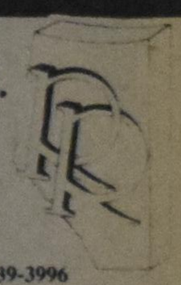

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Whose choice?

Did that poor babe choose
to disturb
The dawn's uneasy silence
Of Irish slum, when first it
cried
At birth?
Of childhood's cotton-candy
world
Did it ask to be deprived?
Whose choice, the present
won't forget
The past?
His cup?

Then looms high o'er the
"whys" of life
Reproachful, that great riddle —
The panorama of God's love —
"His" choice.

Somalia's child of yesterday
Today bares empty bosom
To soothe her starving young,
whose choice
Her lot?

His once-lithe limbs lay useless
now —
Some stranger chanced his way
"Under the influence" whose
choice

Unequaled suffering not His
Deserving; unequaled love
Flowed from that tree. No
words express
"That" choice.

Judy Lunshof,
Hamilton, ON

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EVENTS

Refugee sponsorship reviewed

March 5 was the second anniversary of Mennonite Central Committee (Canada)'s signing of a contract with the Employment and Immigration Commission to sponsor refugees. Since that time, sponsors have taken responsibility for the resettlement of 4,000 displaced persons from Southeast Asia.

A review was undertaken in late 1980 to help MCC (Canada) to decide whether or not to continue this program. Larry Kehler, an MCC (Canada) board member and interim director of MCC's program in Southeast Asia during early 1980, was asked to do this assessment.

He met with representatives of nearly half of the 490 groups which sponsored refugees under the MCC (Canada) umbrella. He also talked to many of the newcomers and other persons connected with the program.

Kehler's extensive report and recommendations were presented to the MCC (Canada) board at its annual meeting in January. The board approved the continuation of the program.

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H.D.C.H. HAS A BIRTHDAY!

On September 1, 1981, Hamilton District Christian Highschool will be 25 years old, and that month will initiate a year of celebration and thanksgiving. Together we will celebrate the Lord's goodness in allowing for growth and maturity. A committee has been formed and already they are hard at work organizing the planned events. However, they need YOU and all those who have been involved with the birth and growth of H.D.C.H. Are you a former board member, teacher or student? The committee wants to know WHO you are and WHERE you are. They want to hear from ALL of you and especially those of you who experienced the birth pains of the first six years, 1956 - 1962. Please take just a few moments to fill in the information below and mail it to the committee secretary.

NAME: _____

ADDRESS: _____

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How were you associated with H.D.C.H.: _____

Year(s) of your association: _____

Please mail to the anniversary committee secretary:

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For dates and places, please refer to the Calendar of Events!

LET'S PLAY CHESS

Editor: Pete Layer

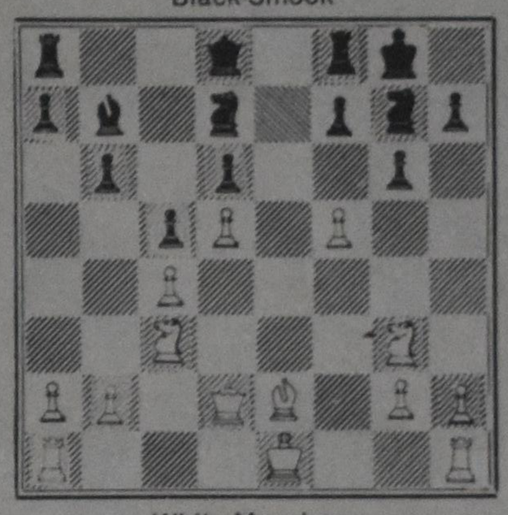
THE EXCHANGE SACRIFICE

The following game was played in the 1972 Canadian Championship. White seizes the opportunity to break Black's King position when Black seems a little cramped.

White: Macskasy Black: Smook

White	Black	White	Black
1. P-Q4,	N-KB3;	9. P-K4,	PxP;
2. P-QB4,	P-B4;	10. KPxP,	P-Q3;
3. P-K3,	P-QN3;	11. B-B4,	N-K1;
4. N-QB3,	B-N2;	12. Q-Q2,	N-Q2;
5. P-Q5,	P-N3;	13. B-R6,	N-K4;
6. KN-K2,	B-N2;	14. BxB	NxB;
7. N-N3,	0-0;	15. P-B4,	N-Q2;
8. B-K2,	P-K3;	16. P-B5,	

Black-Smook



White-Macskasy

This good move prevents . . . , P-B4; and attacks the Kingside at a time when Black is cramped.

16. . . . ,	B-B1;	19. QxRP,	NxBP;
17. 0-0,	N-B3;	20. NxN,	BxN;
18. Q-N5,	P-KR3;	21. RxB,	PxR;

The Kingside is opened by this exchange sacrifice.

22. R-KB1,	N-N5;	24. R-B5,	P-B3;
23. BxN,	PxB;	25. Q-N6, ch.,	

and Black resigns.

Correspondence:

Thankyou, Mr. Lamain for your letter and question on White's strategy in the Portish-Karpov game (see *Calvinist Contact* of May 15, 1981). I believe that White's strategy should be the same as the game above: the White Queen can proceed to KR6 via KB3 if Black gives back the exchange by RxB. He can also exert a lot of pressure on Black's KB Pawn.

CALENDAR of EVENTS

Ontario

June 20	9th Annual Grunneger Picnic, at Grand River Conservation Area, Rockwood, ON, starts at 10 a.m.
June 19-21	Student Summer Retreat at Lakewood Christian Conference Grounds. Contact Graham Morbey, Chaplains' Office, Wilfrid Laurier University, phone: 884-1970 ext. 240.
June 22-24	Fairview Conference 1981, at Fairview College; topic: "Personal Food Production." CFF is one of the participants.
June 26-28	Trenton Christian School, 25th Anniversary/Homecoming weekend. For more information contact: Homecoming Committee, c/o J. Egas, R.R.#1, Carrying Place, ON K0K 1L0, or phone: (613) 392-1378.
July 1	Frisian Picnic in the Pinehurst Conservation Park, Paris, ON.
July 14-16	Calvinette counselors convention, Hamilton, ON.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON.
July 31-Aug. 3	23rd annual AACS family conference, "All the King's Players," on the place of art in the Christian life: Niagara Chr. College.

CONCERT: The Dutch choir Ijsselmeerzangers —
June 20 · Strathroy: St. Andrews Presbyterian Church
June 26 · Grimsby: Mountainview Chr. Ref. Church.
June 27 · Toronto: Second Chr. Ref. Church.
Time: 8:15 p.m.

Alberta and British Columbia

Aug. 1-3	Bulkley Valley Family Conference at Pine Crest Resort. Speaker: Rev. A. Kuyvenhoven on "Covenant Living." Phone: 604-847-3958.
Aug. 27-30	Alberta AACS Conference at Gull Lake; topic: "Communication. Speaker: Dr. H. Van Belle.
Aug. 23-30	Billy Graham Crusade, Calgary, AB.

Miscellaneous

July 31-Aug. 4	Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
Sept. 17-19	International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Jun.26	Wed.Jun.24	Fri.Jun.19-10a.m.	Thur.Jun.18-10a.m.
Fri.Jul.3	**Thurs.Jul.2**	Fri.Jun.26-10a.m.	Thur.Jun.25-10a.m.
Fri.Jul.10	Wed.Jul.8	Fri.Jul.3-10a.m.	Thur.Jul.2-10a.m.

Books

Authors

Nel Benschop

by Harry A. de Vries

Let me be, O Lord, a tree,
With its roots in the earth, but its branches
Outstretched, to grab hold of heaven,
Straight-stemmed, with a crown of flowers.
Let me be a shade and refuge.
(from: Een boom in de Wind)

That's how Nel Benschop describes herself; God's creature who wants to praise her maker and serve her fellow man.

Nel Benschop is what one might call a success, as a Dutch poet. Her six booklets of poetry have sold well over the million mark in The Netherlands since the release of her first collection "Gouddraad uit vlas" (from flax into a golden thread). But it is her ability to speak to people at their level, to share her personal thoughts honestly in her writing, that touches her readers and accounts for her popularity.

Nel Benschop is a retired Dutch high school teacher who has been writing poetry most of her life, first for her immediate familiy and friends on special occasions, and then for an Arnhem church paper in 1948, and later on for the general public.

Shortly after the war she began to teach in Arnhem where she was involved in a very unhappy love relationship. She began to write poems about the experience. When she mentioned it to her pastor he asked her to submit some of her poems to the church paper. She contributed a great many poems, poems about feelings of guilt, sorrow, and hope. Many of these early poems were collected in her first booklet, **Gouddraad**, at the request of the members of the congregation who kept asking a local bookseller for her collected works. The bookseller convinced publisher Kok to go ahead with the printing, with the promise that he would take the first 200 booklets.

A number of influences affected Miss Benschop's writing, one of them was an instructor in teacher's college. The other was her experience in Arnhem. But there were others along the way; events during the war, tragic events in her own family life or that of her friends. Yet she does not despair in her poems. As in her personal life, she always turn to God, almost in the way of the psalms. In organizing the order of the poems in **Gouddraad**, she made a point of placing an uplifting poem after a sad one. She calls these first poems sober, yet she feels that they also contain elements of hope and a certain zest for life. She considers **Een vlinder van God** and **Een open hand naar de hemel** her best collections because they are broader in scope than her first booklet. But **Gouddraad**, after 14 years, still sells well. The other booklets are **Wit als sneeuw** and **De Vogel van het Woord**, they are all published by Kok.

Most of Nel's poems are the result of her personal experiences, her struggles of faith. Sometimes she finds writing is easy, other times it's hard work. But she believes she has received a gift to pass on to others, aspects of her faith life, to help others. "I didn't have to choose. God has chosen (my work) for me. And I believe that everyone should view his work, his abilities that way; (and ask himself) what talents have I been given, and how do I make use of them?"

My words will never ride on wings,
On which the eagle soars, high in the sky;
Much closer to the earth they'll stay,
Floundering, perhaps, closer to your hand . . .
My poems, I hope, will bring,
A ray of happiness, a glimpse of light,
Easy for all to read,
That everyone may know:
My life has meaning"
(Een vlinder van God).

Nel never married, and perhaps it was best for her writing that she hasn't. It would most likely have meant the end of her writing. "Then I wouldn't have become a poet who, through her own suffering, wants to comfort others."

She values the effect of her work highly. Book sales are a good indication of the public's acceptance of her poems, but also the response to her poetry recitals indicates she is helping people in need. "As a poet I most likely play a part in the mental health field. People are looking for peace everywhere." She believes she provides answers for at least some of them. Psychiatry begins and ends with man; she starts with man too but ends with God. "Only faith can provide real peace, because it is faith, as the Bible says, that is a sure knowledge and firm belief."

This fall she hopes to spend some time in Canada during October, reciting her own work and explaining them, if we will have her here. She's waiting for interested groups across the country to invite her. Speelman's Bookhouse and her publisher, Kok, will sponsor her trip. Those interested in organizing local meetings with her, should contact Mr. P. Speelman at Speelman's Bookhouse, 351 Albion Rd., Rexdale, ON M9W 3P3; tel: (416) 741-6563, in the near future.

Medicine

Bad news about oral contraceptives

The Doctor's Case Against the Pill, by Barbara Seaman; Doubleday and Company, Inc., Toronto, ON, 1980; pb., 220 pp.; $7.95. Reviewed by Thomas Zeyl M.D., Smithville, ON.

One would guess from the title that this book would contain evidence and discussion put forth by doctors against the use of the pill as a contraceptive device. It does not. Instead it puts forth the author's stated bias that the pill should not be used, and puts the overuse of the pill squarely on the doctor's shoulders. In separate chapters of this very readable book, Ms. Seaman relates by anecdotal examples and vivid detail, most of the complications of oral contraceptives, beginning with the most feared side effect, blood clotting, followed by heart disease and strokes (a potential sequelae to clotting). Other problems such as depression, weight gain and irritability are also dealt with.

As with most books in which the author has strong biased feelings, this book does not deal objectively with the issues and leaves one wondering why any woman in her right mind would take the pill, and why any self-respecting physician would prescribe it. Ms. Seaman deals briefly (and also with bias) with other methods of contraception, and again does them the disservice of not treating them with as much critique as she does the pill.

The author does vividly bring home the point that everyone has a right and an obligation to be aware of the side effects of any drug which she or he takes. She suggests that use of the pill should rightly be a very conscious, knowledgeable decision. If, however, you are facing this dilemma, *The Doctor's Case* is not an objective place to start.

Church history/Children's Literature

Roots of modern religion

An Illustrated History of the Church created and produced by Jaca Book; Winston Press, Minneapolis, MN, 1980; Novalis Select, Oakville, ON; 10 volumes, 120 pp. each, hc. Reviewed by Sally Smid, Athens, ON.

To many of us the topic of church history suggests endless paragraphs of dates, foreign names, and distant events which have an intangible quality and seem to have little relation to our daily lives. However, as children develop a sense of history, it is important for them to know about our church ancestors whose lives can inspire, whose mistakes can enlighten and whose accomplishments can give hope.

An Illustrated History of the Church directed at the children's market, provides an interesting approach to the study of our faith ancestry from the story of Moses, through the Reformation, to the church today. Each volume contains brief historical vignettes enhanced by colourful and descriptive illustrations. An outstanding feature of this series is the inclusion, in large type, of a brief summary of each page which could be especially helpful to younger children. An outline by chapter and suggested reading list is also included.

This series could be an important asset to Christian schools, churches, libraries, and homes. These books would be helpful for anyone interested in learning more about our Christian heritage.

The Church

Ordination of women: A re-examination of the cons

The Ordination of Women, by Paul Jewett; Eerdmans, Grand Rapids, MI, 1980; Oxford University Press, Don Mills, ON; pb., 148 pp., including indices. Reviewed by Frank Breisch, Banff, AB.

Another book on the ordination of women? Hasn't it all been said before? Not necessarily. Dr. Jewett, who made clear where he stands on the issue of women in the church in his earlier work *Man as Male and Female*, has approached the question from a different perspective. He has grouped the arguments against the ordination of women (as ministers, not only deacons) by their basic objections, presented those objections, and dealt with them briefly but cogently.

Jewett deals with the arguments from the nature of woman ("the devil's gateway" or a vehicle of temptation to men), from the nature of the ministerial office (women are in a state of subjection to men and cannot speak for God), and from the masculinity of God (God is he, not she). There is reason in the order, for each argument leads into the following one. Consequently, the largest amount of attention by far is given to the question whether the masculine language by which God reveals himself (Father and Son) indicates that there is an implicit or explicit connection between God and the male gender.

Jewett argues very strongly that God is beyond sexual distinctions. He has no desire to eliminate masculine nouns and pronouns for God in the scripture and very little desire to see them eliminated in hymns. But he concludes clearly that there is no reason why a woman cannot stand before the church as an ordained servant of God. In this short book Jewett cannot be said to make a case for the ordination of women, but his analysis of the arguments commonly used to deny that ordination deserve careful attention from anyone who is interested in the church and its ministry.

Devotions

Scripture for daily reading

A Devotional Guide to Luke: The Gospel of Contagious Joy by John Killinger; Word Books, Waco TX, 1980; cb., 144 pp.; $6.95.

A New Heaven by Richard Holloway; William B. Eerdmans Publishing Co., Grand Rapids, MI, 1978; Oxford University Press, Don Mills, ON; pb., 125 pp.; $2.95. Reviewed by Rudy W. Ouwehand, Cobourg, ON.

Killinger's book takes us through the Gospel of Luke in 12 weeks of daily meditations. It is always good for us to be directed into the Scriptures for our devotional time, but then the meditations must draw on the Scripture reading and serve to give us a new insight which can inspire and benefit us throughout the day. I did not find Killinger's book helpful in this respect. The meditations tend to repeat the story of the text, and to state the obvious meaning of it. They are theologically shallow and do not give us new insights into the meaning behind the text.

Dr. Killinger's attempts to bring the results of scholarly study into the devotionals is helpful at times, but at other times it obscures the meaning of the passage. This book may serve as a suitable guide to devotions for young Christians who need to become familiar with the Word, but those of us who desire to struggle with the meat of the Word in our devotions, must look further.

In looking further, we would do well to pause at Holloway's excellent paperback. The 13 chapters of this book present a devotional commentary on the life and death of Jesus Christ. It is rich in revealing the author's deep personal relationship with the Lord and his keen insights into the meaning of Christ's sacrifice for our daily lives. The first seven chapters lead us to appreciate the events leading up to and following Good Friday, events through which we must experience even today the reality of God's love seeking us out in the sacrificial death of Jesus Christ. The final six chapters point out ways in which we can enter into a relationship with God which is both meaningful and practical for our daily lives.

Although not written as a daily devotional guide, it is a book better read at the rate of one chapter per day, a pace which allows the beauty and depth of meaning of each chapter to be enjoyed to the full. Chapter 4, for example, presents various theories of the atonement, and may require rereading to be understood. Chapter 5 is a moving portrayal of Christ on the road to the cross, a beautiful expression of the author's feeling which carries us along with him. Other chapters are very practical as they teach us about various aspects of the Christian life.

The book is well written and the author holds our attention by freely using illustrations or quotations to make his point. It is especially well suited for the season of Lent, but I recommend it for any time of the year.